

The Religious Education Convention at Chicago — Dr. Hume on Christianity in India

# THE CONGREGATIONALIST AND CHRISTIAN WORLD

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REV. NANCY MCGEE WATERS, Ph. D.

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## Mr. Hoar and Mr. Dawes

Dr. Jenkins's article in the last *Congregationalist* upon the late Senator Dawes recalls rich personal memories of the hospitalities of that perfect New England home in the midst of the mixed multitude—perhaps even Philistine atmosphere of Washington a quarter century ago. But it is a slight yet significant scene in the Senate Chamber which I venture now to chronicle, and more willingly because of long-cherished regret that the incident had not been used in direct answer to a conundrum which was propounded about that time by some correspondent of the *Nation*, viz., Which of the Massachusetts senators carries most weight of influence in current affairs?

One sultry spring afternoon there was a division of the Senate on some question. Suddenly there appeared in the excited assembly a laggard, driven from some cool, peaceful retreat by the Republican whipper-in. It was Senator Hoar, with a dazed expression on his benign countenance but his index finger still firmly keeping the place between the pages of the last *Atlantic Monthly*. He gazed helplessly around as if bewildered by the turmoil, and heard the sharp repetition of the question with a dreamy air and silence which became alarming till suddenly, with evident relief to himself as to others, he caught sight of the true, resolute face of Senator Dawes and cried, "Brother Dawes, how did you vote on this question?"

"I voted 'Aye,'" quoth he.

"Aye!" instantly responded Mr. Hoar, and serenely retired once more to his *Atlantic* and well-earned repose.

W.

## Dr. Berle Installed in Chicago

The council which met, Feb. 12, to install Rev. Dr. A. A. Berle, pastor of the Union Park Church, was one of the largest and most representative which has ever met in Chicago. Eighty-two persons answered to their names and formed the council, of which President Eaton of Beloit was moderator. The paper in which Dr. Berle set forth his theological views was clear as crystal, logical, evangelical, comprehensive, and so perfect in form and so tender in spirit that no one cared to ask a question. He began with the statement of his views of the Holy Spirit, his work in the world and in the heart of man, and ended with his doctrine of God. He defined the nature of the kingdom of God as distinct from the Church, and emphasized the duty of striving to impress the spirit of Christianity upon society and its institutions.

The public services in the evening were interesting and instructive. The sermon by Prof. G. Frederick Wright, on the Comparative Certainties of Science and Christianity, made it clear that the former has no advantage over the latter in the matter of certainty. The installing prayer by Dr. Savage, a member of the church and the Christian father of us all, was tender and uplifting. The right hand of fellowship by Dr. Bartlett of the First Church was just what it should be, as were the charge to the people by Dr. Boynton of Detroit, the salutations from Boston by Dr. Dunning, editor of *The Congregationalist*, and the welcome to Chicago by Dr. William M. Lawrence, for twenty-two years the beloved pastor of the Second Baptist Church. The music was excellent. The social feature of the council was perhaps one of its most attractive features.

Dr. Berle has been long enough in the field to understand some of its difficulties and at the same time to discover its opportunities. That he will cultivate it successfully and will have the earnest assistance of as devoted a body of believers as can be found anywhere, cannot be doubted. The church is congratulating itself on its leader, and the ministry in Chicago rejoices over the accession of power which has been made to its ranks. One of the beautiful things about the council was the frequent and appreciative reference to the splendid work done by Dr. Noble, the former pastor.

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It also contains four portraits, some of which were never before published, and about a dozen other beautiful illustrations, including Trinity Church, exterior and interior, his birthplace, rectory, study, Phillips Brooks House at Harvard, the monument at Mt. Auburn, facsimile of sermon manuscript, also small portraits of the various contributors.

The book is to be about 7 x 9 inches in size, handsomely printed on coated paper, and bound in purple and gold, the cover design including a vignette of the beautiful Trinity Tower. Price 75 cts. net, including postage. A copy will be sent to any address on receipt of order and may be returned if not entirely satisfactory.

It will make a very beautiful and appropriate Easter remembrance.

BOSTON The Pilgrim Press CHICAGO



# THE CONGREGATIONALIST

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## Event and Comment

**A Cheering Advance** The American Board rejoices over some large gains in contributions from individual churches. The recent offering of the Old South, Boston, amounts to \$9,500, an increase of over forty per cent. on its last year's record. Mt. Vernon in Boston will make an advance of perhaps twenty-five per cent. The First Church in Minneapolis will also surpass its former record, while the North Church, Portsmouth, N. H., expects to treble its gifts. Smaller churches like that in Wellesley Hills are falling splendidly into line with the advance movement. Churches need only to realize the success of the work on the field to be spurred on to larger benevolence. That very success has produced the present strain and stress in all the mission fields where larger harvests could immediately be harvested were greater resources, human and material, available. So well organized are the forces of the Board that even a slight addition to the appropriation for any one mission would mean far more than we at home realize.

**Profitable Conferences** The cultivation of the home field in order to secure more systematic and generous giving seems to be one of the main objects at which all our societies are aiming just now. To that end conferences are being held like these recently in Middleboro, Dorchester and Stockbridge, Mass., where delegates from a number of local churches and young people's societies considered carefully ways of deepening and extending missionary interest. The Stockbridge conference was particularly valuable, no less than sixty delegates from twenty churches being present, with whom Secretary Gutterson of the A. M. A., Shelton of the C. H. M. S. and Hicks of the American Board conferred. There was no printed program, the whole idea being to train leaders in the local churches and to commit them to workable plans. Another conference is to be held at Concord, N. H., this week. When the home churches are awakened to what missions really mean there will be an end of debts and special appeals.

**A Needless Alarm** The publishing agents of the Methodist Book Concern seem to be convinced that the success of that great denomination depends on holding its Sunday schools, and as many Sunday schools as possible in other denominations, rigidly to a system of Bible study invented thirty years ago. These publishers sent to each Methodist signer of the call for the recent Chicago convention for the improvement of reli-

gious education a private letter urging them to "protect the interests of the denomination." They said: "Our publishing department is committed to the uniform lessons for the Sunday schools and our Sunday school periodicals are based thereon. Any disturbance, therefore, of the uniform lesson plan would greatly disarrange our publishing interests and cause an immense loss of money to the church and especially to the conference claimants." The letter closes with the admonition, "Do what you can to defend the uniform lesson system and our publishing interests." The Religious Education Association does not propose to issue lesson helps nor to offer at present any definite plans of Bible study for Sunday schools. But some higher motives would seem to be required than those of the Methodist Book Concern if the Sunday school work of the world is to have the improvement for which many are looking.

### **A Wolf in Sheep's Clothing**

We have just received a photograph of an English (or Welsh) Congregational minister who sailed for New York a few weeks ago with a woman who was, and is believed still to be the wife of another man. He has left behind him a record, mostly just discovered, of shame, cruelty and dishonesty. We are asked to warn churches in this country against him. He is described as a man above ordinary height, dark complexion, and seems to be of rather prepossessing appearance. We do not mention his name as he will probably turn up with an assumed name, and if, as we suppose, he has skill as a public speaker, he will be likely soon to get a hearing, and quite possibly a pastorate. Many churches are eager to get a man who can preach, without inquiring into his character, and if an air of mystery attracts attention to him, so much the better. We have known a man to be installed as pastor of a New England Congregational church, without credentials. Afterwards he presented credentials as a member of a Scotch Presbytery and was received into a Congregational Association. It was discovered after awhile that he had deserted his wife and was living with another woman. The paper on which his credentials were written was made in the mills of the very town where he was living and had their water mark. He had forged the credentials, sent them to Scotland and had them remailed to him with a foreign postmark. When this was found out he disappeared. A few months later, under another name, he was pastor of another Congregational church, less

than one hundred miles from his former pastorate. If church committees inquire carefully into the records of candidates they will protect their ministry from false prophets. If they are seeking for pulpit talent simply, information of the arrival of another English adventurer would be wasted on them.

### **A Challenge to the Canadian Churches**

The English delegation which lately visited the Congregational churches of Canada have presented their report, and the result is a joint committee of the Union of England and Wales and the Colonial Missionary Society for co-operation with the churches of the Dominion in the extinction of their debt. The committee earnestly urge that the entire amount of \$200,000 be removed during the present year, and have promised to give ten per cent. in addition to all amounts raised in Canada. The delegation believe that the large indebtedness is one great cause of the weakness of Congregationalism in Canada, and the committee ask for an early cablegram stating that the challenge is accepted. It is further recommended that correspondence be held with the Home Missionary Society of the United States looking to co-operation in Western Canada. It is felt that the superintendents in adjoining states could give valuable assistance, and also help to retain for Congregationalism the Congregationalists who are undoubtedly among the large number of settlers crossing the border.

### **An Influential Career**

The death of Rev. Dr. J. L. M. Curry, last week, at Asheville, N. C., takes from the South one of its finest citizens, and a man whose influence since the war has been exerted steadily in favor of education of both Negro and white. Dr. Curry had a fine education, early entered state and national politics, was prominent in the Confederate councils of war and state, and after the war entered the Christian ministry. Appointed to educational posts, he began a career as an educator which only ceased with his death. His services to the South since 1881 as agent for the Peabody and Slater funds, and more recently as a prominent organizer of the General Education Board, have been self-sacrificing in spirit and broad-gauge in intention. No notice of him would be complete which omitted reference to his diplomatic career as our representative in Spain. He was decidedly the largest figure the South has had since the Civil War.

**Another Long Trip for Mr. Mott**

John R. Mott seems to be one of the men who is wanted continually in all parts of the world in order that he may bring to bear the pressure of his strong and consecrated manhood upon local Christian problems. It is only a little while since he returned from his second world journey and now he is off again, this time for Australia in response to pressing invitations from that country. He was to sail from San Francisco Feb. 19, reaching Sydney about March 13. He will visit the principal university centers of Australasia—Sydney, Melbourne, Adelaide, Wellington, Dunedin and Christchurch. He will hold conferences with leaders of religious work among students and conduct meetings similar to those held in American universities. Mr. Mott goes not as the representative of the American movement only, but as general secretary of the World's Student Christian Federation. Returning he leaves Auckland May 8.

**Y. M. C. A. the World Over**

It taxes one's power to acquire and retain information to keep pace with the progress of the Y. M. C. A. work the world over. Closer co-operation between the men who carry it on and the missionaries of various denominations seems to be the order of the day. For example, the missionaries in Salonica, Turkey, are just asking for a secretary to work among the young men in that busy city of 150,000 inhabitants and they promise to raise half his salary on the ground. Sophia, the capital of Bulgaria, and Athens are also requesting that secretaries be sent them. Secretary Philidius on a recent tour of three months in southern Russia founded twenty-four associations, and a call for similar organizing work comes to him from other provinces in Russia. Portugal, too, presents a good field, and a three months' experiment is being inaugurated there. The veteran secretary of the international committee, Mr. Richard C. Morse, has been given a leave of absence of six months and presented with tickets wherewith he and Mrs. Merse may take the journey round the world while acting as a kind of link between American headquarters and the outposts in foreign lands. He does not go for this express purpose, but a man in whose heart burns such love for young men is not able to refrain from manifesting it wherever he goes. At Gibraltar and at Tangiers he was shown many courtesies by the citizens and had personal interviews with soldiers and sailors. He has been in India during the last month.

**Unity in China**

The movement towards co-operation among the missions is advancing with rapid strides in Peking. The Missionary Association has appointed a strong committee to prepare a scheme for a union hymn-book, common names for churches and chapels in Chinese, and, more wonderful to relate, common terms for God and Holy Spirit. The last matter could not have been discussed in open debate a few years ago without acrimony. The London Mission decides unanimously to unite in higher education with the American Board and will appoint a professor for Tung-cho Col-

lege. The Presbyterian mission has been asked to unite but no answer has been received as yet. The Week of Prayer was observed in Peking by union meetings by both foreigners and Chinese. It is to be hoped that by another year the American Board church building will be completed so that this mission can do its share in these union gatherings.

**Ministerial Self-Respect Lacking**

Prof. J. Preston Searle of the Dutch Reformed Theological Seminary, New Brunswick, discussing the causes for the decline of students for the Christian ministry in the church at large, attributes it to "the inattention of the church to the vital place and high privilege of the ministerial office in her own life and in the life of the world." This coincides with a recent utterance by Bishop Potter to the clergy of the diocese of New York, in which he said, in substance, that the reason the Christian ministry was not rated higher today was solely because of loss of sufficient self-respect and self-assertion by the clergy. For instance, what great clergyman of the country during the past year has repelled the repeated claims of educators that they, and not the ministers of the Christian Church, are to be rated the dominant men in the life of the community today?

**The Salvation Army Honored**

General William Booth, commander-in-chief of the Salvation Army forces, was the guest at a luncheon given by President Roosevelt last week. Senator Hanna also gave an elaborate dinner in his honor, attended by eminent public officials and private citizens of the capital; and the Senate chaplain gracefully made a way for the great evangelist and social-rescue captain to offer prayer in the Senate. General Booth heads a movement that early attracted the attention of Mr. Roosevelt and in which he has always had entire confidence and for which he has much admiration. Senator Hanna represents the type of man of affairs who is irresistibly attracted by General Booth's great organizing power and by the successful efforts of the army which he has organized to save human wastage. Next Sunday Bostonians are to have the privilege of hearing General Booth.

**"Race Suicide"**

President Roosevelt's opinion expressed in the preface of a forthcoming book on woman as a wage-earner and President Eliot's (of Harvard) annual report in which he points out the small families of recent Harvard graduates, have started national and international discussion of the serious moral and economic aspects of what is sometimes called "race suicide." Statistics from Yale corroborate those from Harvard as to the tendency of the modern educated man to have a limited family of children—say two, and the last report of the State Bureau of Labor Statistics shows that Massachusetts is next to France now in its disparity between its birth and death rate. In 1901 the birth rate was only 25.07 to 1,000 of the population, and the marriage rate 8.67 to 1,000. The Russian birth rate is 52 to 1,000; the French 22. These Massachusetts figures are the more

striking when the enormous increase of non-British and non-Teutonic peoples within the state of late is taken into account. The influx of prolific Latins, Slavs and Hebrews has not saved the record. If such utterances as President Roosevelt's, such statistics as Harvard and Yale have furnished, and such official statistics as these from Massachusetts, serve to center the public's mind on the ethical issue involved it will be a blessing to the nation. We are confident that it is a matter calling for discrimination; that for a non-military people like ourselves quality of population is far more important than quantity; and that it is inevitable through the operation of high as well as low ideals, and because of the pressure of economic conditions that are resistless, that there should be a diminution in the size of the family of today. Base methods of attaining the end desired, of course, are reprehensible, and any attempt to thwart Nature results in physical ruin and spiritual death.

**Coal Commission Arguments**

The Coal Strike Commission appointed by the President is now examining the evidence taken by it; and a decision within a month is looked for. Arguments by counsel during the past week have been elaborate, vehement, often bitter and generally eloquent, the passion felt by all parties to the triangular controversy producing heat as well as light. The main argument for the coal mining and coal carrying corporations was made by the noted Mr. Baer, a lawyer by training, though now a corporation administrator. His charges of meddling brought against the National Civic Federation for its futile interference in the dispute have called out testy replies from Senator Hanna and Hon. Oscar Straus, who renew the charge that the federation was rudely repulsed by the corporations in the effort to settle the dispute amicably. The main arguments for the corporations and the trades unions do not indicate any essential change of attitude as a result of the testimony of witnesses and the interrogatories of the commissioners. On the one side there is stout assertion of the rights of employers to be masters of their own business, on the other, stiff assertion of the labor union's right to dictate terms of employment for its members and to prevent non-union labor from taking the vacant places. Both sides in theory accept trades-unionism, but one side limits its authority to influences chiefly moral and would strictly hold it responsible for all breaches of order even in times of class war. Mr. Baer closed his argument with a statement in behalf of the largest coal mining companies of willingness to adopt a sliding scale of wages for the miners based on output and the state of the market. New terms of remuneration have just been arranged by the miners and the operators of bituminous coal mines in Pennsylvania, Ohio and West Virginia, where it seems quite possible for united labor and united capital to get on amicably together.

**The Alaskan Treaty Ratified**

Opposition to ratification of the treaty with Great Britain providing a commission to arbitrate on the matter of



Alaska boundary was withdrawn last week, the senators from the Northwest being placated by assurance as to composition of the American half of the tribunal. The men suggested as those likely to represent us are such as to indicate clearly that Great Britain must recede or there will be a divided report and failure at the end. It is lamentable that the only way in which the fruit of the diplomacy of our State Department can run the gauntlet of the Senate is by "deals" with small groups of hostile senators whom the absurd and antiquated rules and conventionalities of the Senate give a power of interminable debate and effective obstruction. There was bitter feeling in Canada so soon as it was known that Great Britain had consented to the creation of a tribunal; it will be more intense now that it seems clear that the United States is to select a "non-judicial" set of arbitrators.

#### Venezuela and the Powers

Protocols covering the Venezuela vs. Germany, Great Britain and Italy dispute were signed in Washington Saturday, the 14th. Great Britain is to be paid \$27,500 immediately, Italy is to receive the same sum within two months and Germany is to receive \$347,500 within five months, \$27,500 of it within a month. The blockade already has been raised and all ships taken by the Powers are to be returned. Thirty per cent. of the customs receipts of Puerto Cabello and La Guayra begin April 1 to accumulate in Venezuela's treasury subject to the decision of The Hague tribunal as to the preferential treatment of Germany, Great Britain and Italy in distribution of this revenue for the settlement of all claims other than those satisfied by the immediate cash payments. Great Britain and Italy seem to have shown a very commendable spirit at the last, both toward Venezuela and toward Germany, whose insistence upon a large, relatively prompt payment, entirely apart from the future award from Venezuelan revenue, has not bettered German prestige either in South America, the United States, Great Britain or Italy. Mr. Bowen is reported as having informed the German ambassador that for every thousand dollars which Germany exacts today she stands to lose a million in South American trade in the future, and he is probably not far from the truth. As for British sentiment, notwithstanding Mr. Balfour's firm insistence that the Ministry has been justified in its course, it is fairly reflected in the comment of the last *Spectator*, which says:

Though Germany's claims are of very doubtful validity, she gets in hard cash £68,000, has contrived to create a certain amount of suspicion between America and Great Britain and immensely increased her general prestige. The British Government has lost weight at home, irritated the British people, alarmed the Americans, made the Germans as a nation even more hostile than before, spent a great deal of money on the blockade, lowered the prestige of the British Foreign Office as a businesslike, intelligent department and obtained £5,000 cash.

#### Church and State in France

M. Leopold Mabillean, the eminent French social student and analyst, lecturing at Harvard University, last week, on the Conservative party in

France, defined it as the party devoted to naked individualism with respect to property, remuneration of the wage-earner and protection in trade and commerce. It pleads for a preservation of the national type, having a "growing horror of the compopolitan infiltration into France." The Conservative traditionalist relies in the main upon the army and the priesthood for maintenance of cherished ideals. Hence just now he is fighting the Ministry for its attack on the Roman Catholic orders and their schools. He welcomes "clericalism," which the French as a rule today abhor, for, as M. Mabillean puts it, "the public spirit cannot help feeling that conscience, after all, is the real domain of religion, and in the end it is not improbable that the church and state will agree to remain separate." This is interesting testimony corroborative of much that we read in the European press about the state of affairs in France. None of the dire things that were to have happened to M. Combes and the Ministry have come to pass. The Republican-Socialist alliance goes on its way, deeply concerned with ethical and social readjustments, stable in its voting strength, whether tested by the votes of the House of Deputies or of the electors in the communes, and one after another of the efforts of the so-called Nationalists to defeat the Ministry by sounding the old rallying cries fail. Individualism and Clericalism are losing their grip in France. Socialism and Christianity are gaining ground. But while France rigorously enforces her laws against the monastic orders and while the Clerical party in the parliament wanes in power, in Protestant-nominally-Germany the Ministry is making ready to readmit the Jesuits, and the Center party holds the balance of power.

#### Six Hatters

The Australian commonwealth has been greatly perturbed over the arrival of six English hatters in the port of Sydney in the state of New South Wales. When the bill for restricting alien immigration was passing through the commonwealth Parliament, the labor members succeeded in inserting a clause prohibiting the importation of employees under contract. It was understood that the object of the clause was to prevent the importation of workmen on wages below trades union rates. As passed the clause was limited by a proviso that persons whose "expert skill" was needed might be admitted. Six English hatters arrived in Port Jackson under engagement at union rates to a Sydney hat manufacturer. Then the commonwealth premier, Sir Edmund Barton, was moved by certain rival hat manufacturers in Melbourne, in the state of Victoria, to exclude the Sydney hat makers because they had come out under contract. For several days the premier debated the question as to whether they might be admitted under the "expert skill" clause. Meanwhile the hatters were held up on board their steamer, the New South Wales premier protested against the action of the commonwealth premier, the state rang with denunciations and the leader of the commonwealth opposition (the Rt. Hon. G. H. Reid) de-

clared that Sir Edmund Barton had held up the commonwealth to the ridicule of the civilized world. Eventually, after a lengthy minute in which the condition of the hat making industry was elaborately discussed, the commonwealth premier declared that under the saving clause the detained hatters might come in. A few days later another six hatters were admitted under the same conditions. The incident illustrates the existence of interstate jealousies under a federal government and the influence of the labor party in federal administration.

### The Chicago Convention

The assembly of educators, pastors and other Christian workers in Chicago last week to consider improvement in moral and religious education received in advance unusual attention from the religious press. Its proceedings, however, were not extensively reported in the daily papers. No effort to have these proceedings given to the press was made by those responsible for the convention. They were more concerned to create an organization and to plan for permanent and far-reaching work than to display the initial steps before the public. Yet probably no gathering of men of equal influence has ever before been held in this country for such a purpose.

The conviction has for several years been growing among all classes of citizens that the supreme need is more worthy and universal religious education. What that education is, how it may be effectively commended, what means should be taken to secure it, are questions which the convention was called to answer. The program was prepared with great care and labor. Many of the foremost educators shared in making it. Few of those invited to speak on topics assigned to them declined, and those who did gave good reasons. Hardly a person announced on the program failed to be present. Presidents and professors of colleges and universities, superintendents of public education, pastors, officers of religious associations, turned aside from pressing duties and many of them traveled long distances to take part in the convention.

Many of those who came wondered if any definite result would follow. They simply believed the effort worth making. A profound seriousness characterized the meetings, a mental alertness, a friendliness which grew into a strong confidence that a new movement had begun which would create new ideals in education. Many religious denominations were represented, and some were present probably who were not connected with any religious body. Yet there was absolutely no controversy or friction, no harsh criticism of any body or movement not represented there. Much of the language used was different from that commonly heard in distinctively religious assemblies. Yet the thoughts expressed were those which sprang from a deep sense of responsibility to God, an absorbing purpose to bring men into harmony with his will. From the irenic opening address of President Angell to the eloquent plea of Dr. Gunsaulus in the closing session for reliance on the Holy Spirit, the domi-

nant note was the same and no utterance was out of harmony with it.

Briefly summed up, the thought of the convention was that the end of education is not knowledge, but life, and the ideal life is sharing the life of God. The means to secure the end, through homes, public and private schools, churches, Sunday schools, all educational and social institutions, were comprehensively considered in orderly progress, with a unanimity as surprising as it was uplifting. And often the ideal in the speaker's mind, which glowed in frank and manly expression, was our Lord Jesus Christ.

Many questions asked of the convention by religious newspapers which, if attempts had been made to answer them, would have been divisive and confusing, were not mentioned. The assembly had not met to discuss theological problems. The Sunday school, which some supposed would be the main theme, was regarded as only one of several departments through which the result sought—the religious education of the people—might be attained. But those who expected an attack on the International Sunday School Association, or unsympathetic criticism of its work, were disappointed. The failure of the Denver Convention to make any adequate progress toward better teaching was of course recognized, but with hope for better things in the future. Mr. E. K. Warren, the chairman of the committee of the World's Sunday School Convention, who was present by accident, was led into such hearty sympathy with the convention that before its close he expressed the earnest wish that every Sunday school superintendent in the land might have attended, and at his request he was received as the first life member of the new organization on payment of the fee of fifty dollars.

The papers, addresses and proceedings of the convention, with the details of the organization of the Religious Education Association, will soon be published, and from them the character and aim of the body may be learned. They will be sent to all active members, several hundreds of whom were enrolled immediately. The number will no doubt soon mount up into the thousands. The organization is so constituted, as will be seen by the report on another page, that it cannot be controlled by any one section, denomination or school of thought. It will be national in its scope. Its work will not be limited by months nor by a few years. Its inauguration gives good reason to expect that it will mark the beginning of a new era in the religious life of our country.

### Replenish the Springs

The Christian thinking of today turns outward. The word that describes it is "altruistic." The ideal of the Christian is to serve others. His accepted mission is to make others Christian. His interest is in collective humanity rather than in individuals; in nations rather than persons as objects of effort for their salvation. He proclaims that one-half of the world has not heard the gospel. Money is wanted, men are wanted, to get the gospel to the needy half.

The inward life of the Christian is neglected. He does not ask himself how

his soul prospers. He regards it as a mark of excellence not to think whether he has a soul because he is occupied with the welfare of the masses. He does not ask others how their souls prosper. That sort of inquiry belonged to a different period, when Christians met in prayer meeting for mutual spiritual culture and drew others in with them. Writers of devotional articles which have life in them are rare. A purveyor of syndicate articles said lately that the only living writer whose work on devotional subjects finds a market is Dr. T. L. Cuyler and he is past fourscore. Roman Catholic authors, and those mostly of past generations, are the resort of such as seek guidance in introspection and meditation on spiritual things.

The return of emphasis on spiritual self-culture should be most desired by those who seek most earnestly the salvation of the world. If the springs of spiritual life are becoming exhausted, while the world's need for what they have to give is growing greater, that will come to mean the cessation of the flow of streams to water other fields.

### The Future of the Negro

There will be no such general or such unqualified praise of George Washington on his birthday anniversary next week as there was of Abraham Lincoln last week on the anniversary of his birth. While it is not true in any sense or degree that Washington's fame wanes, it is profoundly true that Lincoln's fame waxes. And the reason is not difficult to explain. There never was sectional appreciation of Washington. It was always national, whereas Lincoln is now emerging from sectional into national esteem. Moreover, the issues on which Washington put his majestic imprint are settled issues, while all the issues with which Lincoln dealt are by no means settled. The supremacy of the nation over the state—that the Civil War did settle; but the place of the Afro-American in the body politic is more precarious today viewed from the standpoint of the refined, educated, ambitious Negro, than it ever was before in national history. One has but to talk with some such to find this out.

No one can read deeply into the life-career of Lincoln without being impressed with the sanity of his mind as well as the expanse and tenderness of his heart; and no one can analyze his career in dealing with the issue of Federalism—us. state rights or review his policy of reconstruction and the limited Negro franchise without realizing that he was a meliorist, an opportunist, and not a radical. He knew the difference between a condition and a theory.

If in dealing with the vexed problem of the Negro—and how vexed it still is more than one striking utterance Feb. 12 clearly proved—the present Administration and the public opinion of the country can catch Lincoln's ideal of statesmanship and method of tact and brooding wisdom, the way out of the tangle will be much more quickly revealed.

On the side of law the imperative demand now is not more law or less law, but a clean-cut Supreme Court decision

as to the agreement or disagreement of recent Southern state constitutions with the Federal Constitution. Once that is made plain then the sky will be that much clearer.

On the side of education neither Northern philanthropists nor Southern taxpayers can abate one jot or tittle the effort to enable residents of the South to become more intelligent and less parochial.

On the side of religion the content of the dominant white's and the dis-enfranchised black's religion needs to be enriched ethically, the one being too metaphysical, the other too emotional. It is useless to expect the South to believe in the Negro's humanity and brotherhood in Christ until it gets over its racial Calvinism—namely, belief that the whites are the elect race.

### Signs of Promise in Temperance Reform

The forces of temperance reform are advancing. Ohio is, perhaps, just now in the van. Its liquor legislation was non-descript. As a mere matter of a consistent body of law, the Ohio statutes required amending. Local option by counties, cities, towns and precincts was proposed. The liquor traffic of the country fought this inch by inch. Its methods were unscrupulous. Three successive biennial legislatures were elected to enact local option, but the traffic as often found ways to thwart the will of the people. Its Waterloo arrived last spring. Local option then became law, and many communities have already got rid of the saloon thereby. The *Cleveland Leader*, in commenting on the victory, remarked that it was at last obvious that the friends of temperance could command more votes in Ohio than the brewers and distillers.

This victory was due to organization, compact, ramified, alert, broad-minded, untiring and animated with a deeply religious spirit. The Ohio Anti-Saloon League was its instrument. In Illinois there is a like temper, and that state will be heard from if it can be held as steadily, as long and as effectively to one aim. The reports at the annual meeting of the Anti-Saloon Leagues of the country at Washington in December contained signs of promise to the same purport in several states.

Among these states Virginia is well toward the front. Vigorous county option campaigns are projected, or already on foot, in the spirit of the best no-license campaigning in Massachusetts. An expert from the latter state, who has lately spoken widely over Virginia in aid of these, says that the spirit of these two oldest of American commonwealths is identical in this regard. The Mann Bill, now before the Virginia legislature, if it becomes law, will prove easily the most advanced piece of well-considered anti-liquor legislation enacted in the state of Washington, Jefferson, and John Marshall.

In Vermont, where prohibition had been ill-enforced in several of the larger communities for a long time, the referendum vote taken two weeks ago put that state, also, in the local option line;



and our comment on the situation there we made last week.

Two steps in temperance activity are imperatively needed: to reform liquor selling itself, where its discontinuance is as yet impracticable, and to reform many of the reformers into broad-mindedness and charity.

The liquor traffic only fights its enemies. Temperance reformers, in many instances, persistently and pertinaciously fight their friends.

The Civil War would never have been put down by infantry, artillery and cavalry, without also a blockade. The blockade cut off supplies. The temperance reform should also institute its blockade, and cut off supplies, through allowing no man privately to profit by the sale of liquor wherever it is sold.

### The Forgiveness of Sins

Our Lord offered the forgiveness of sins as an attractive feature of his work. In his day, at least, there were many sinners among the people, and to sinners he mercifully and confidently appealed. It was for them he came. He ministered to their necessities and brought satisfaction to their longings. So he does today. No one who is burdened with a sense of his own sin can possibly mistake the purpose, however he may doubt the power of Jesus to take away the sins of men. He expressly disclaims a mission to the self-satisfied. "I am not come to call the righteous, but sinners to repentance."

This work of Christ for sinners enables us to say that we believe in the forgiveness of sins. It reveals a state of mind in God, who is ever ready to forgive. Yet we must not look upon the act of pardon in isolation from its necessary antecedent in repentance and its divine consequent of purpose for our holiness. God is ready to pardon; but no one, not even God, can give into the empty air. If Christ brings forgiveness, there must be some consciousness of need and readiness to forsake the sin in order to receive the gift. The condition precedent on the part of the forgiven man is true repentance. There must be a door of entrance for God's act of pardon. The unrepentant man cannot receive forgiveness. It is unthinkable that God should go on pardoning sins which any man in mere carelessness or in deliberate rebellion continues to commit. Pardon can find no lodging in such a heart.

The consequent of pardon is our growth in holy character. We pledge ourselves to Christ in the act of repentance and confession, but Christ also pledges himself to us. Because he is the Lord of the world and not a private person, by forgiving he assumes responsibility. He owes it to the moral order of the universe, as well as to his own desire, to see that pardon does not result in the perpetual continuance of sin. His act of forgiving is at once a motive to holiness and a pledge that he will aid us in the process which shall make us holy. He forgives gladly, but not lightly, nor without consideration of the future. The holy life may be said to begin with our repentance, but only as repentance makes his gift of the holy life a possibility.

The fruits of pardon are the joys and

graces of the life with Christ. The psalmist's beatitude was for the pardoned sinner. "We have peace with God," writes Paul who had known the tempest of a troubled conscience and come out into the sunshine of the heart which no cloud of outward trial could eclipse. Sin is confusion, pardon brings back order. Sin is warfare, forgiveness restores our hearts to peace. It is the beginning of progress, a pledge of the dignity which grows out of holy character, the first condition of service to our fellowmen, the hope of the glory of God.

This message of the forgiveness of sins is one which the age needs and which the churches must continually repeat. Free pardon waits for those who will repent and trust in Christ. But this pardon is in order to uprightness. Its gain is freedom in the life with Christ, deliverance from foreboding that we may do his will, assurance of his favor that we may seek to become like him. Mere remission of penalty would leave us worse off than we were before, because with new transgressions would come a hardening of the heart. But pardon which pledges us to Christ for trust and obedience, while it pledges Christ to us for teaching and sustaining, becomes a source of strength and gratitude. This is the message which we have for the world and this the attraction which we offer. "If any man sin, we have an advocate with the Father." "Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

### In Brief

It is a step forward in the apprehension of the mission of Christianity to learn that a stand against Biblical scholarship is not necessarily a stand for Christian faith.

Phillips Exeter has done well to plan for an athletic headquarters which will bear the name of that fine Christian youth, the famous former Harvard athlete, Marshall Newell.

A prayer six minutes long in the United States Senate last week surprised the senators. General Booth perhaps improved the opportunity to preach under the guise of prayer.

The drift among the Quakers of late has been more favorable to a settled ministry, and now it is said that the Dunkards are beginning to engage pastors and pay definite salaries.

On one rural delivery postal route serving about 120 families the number of daily newspapers taken has increased since its establishment from five to sixty-five. Here is a sign of the changes going on in American country life.

A thousand citizens of an Indiana town were stricken with illness recently. Cause: polluted water supply. And thousands of youth in excellent Christian homes are being undermined in health through pollution. Cause: degenerate literature.

Massachusetts' legislature again rejects the proposition to erect a statue of Roger Williams at state expense. Rev. Dr. Edward Everett Hale and others are petitioning for favorable action on a proposition to commemorate in some way the service to the commonwealth of John Adams and John Quincy Adams.

The Harvard Summer School of Theology next summer will admirably provide for those who are deeply interested in religious education—the theme of all themes just now in alert churches and Sunday schools and among thoughtful parents and responsible public officials. Elsewhere we outline its program.

We have not yet in this country made much progress in using telephones under water. But a telephone cable has been laid between England and Belgium which will soon be opened for use. It will be interesting in future years to see how racial characteristics change as men of all nations grow into the habit of talking with one another in daily intercourse.

The *Standard*, the able Baptist journal of Chicago, admits that the middle class of wage-earners of that city are practically untouched by the churches or the charitable organizations. These are mainly without any home life. They are not getting any moral instruction in the schools. College settlements they avoid. Lectures they do not care for. Only eight per cent. of the population of that city is enrolled in the Protestant churches.

It is good to record a church's appreciation of its pastor, such as has just been expressed by Plymouth Church, Denver. Its pastor, Dr. F. T. Bayley, being on a visit to New England on account of the ill health of his wife, was surprised by a telegram announcing the increase of his salary from \$3,000 to \$4,000, beginning Jan. 1. The matter having been mentioned in his absence to his congregation on Sunday morning, pledges amounting to \$1,400 were at once made to provide for the increase.

The Chicago and North-Western Railway is to be commended for its recent order reducing to a minimum the movement of freight on Sunday. Six thousand officers and employees who hitherto have worked now have a day of rest. All traffic on branch lines is stopped and traffic on the main line has been cut down sixty per cent. Traffic managers of other roads centering in Chicago who have been interviewed seem to sympathize with the step, but say that before imitating it they will see how it works.

"Whether sermons are cold or hot depends one half on the congregation," said Dr. Waters in his first sermon before his new congregation—the Tompkins Avenue in Brooklyn. As the sketch of his pulpit and pastoral methods published in this issue shows, he seems to have been blessed with congregations of the appreciative type. Perhaps many a small and remote congregation today has for its leader an incipient metropolitan preacher, if it will only do its share toward developing him.

We read of a reception in a home in Manila given in honor of Rev. Dr. Homer C. Stuntz, who as presiding elder did so much to guard the interests of Methodism in particular and Protestantism in general in Manila in the early days of our occupation. The guests seem to have included all the Protestant clergy, including Bishop Brent of the Protestant Episcopal Church and Archbishop Aglipay, head of the Independent Catholic movement. The *Manila Times* says that the reception showed that there is very little sectarian feeling in Manila. Glory!

We hear occasional remarks, sarcastic or serious, about "the dead line of fifty" in connection with the age of ministers. If statistics may be trusted Congregational ministers, at least, are approaching a dying line of fifty. For a number of years we have published a carefully-made list of the ministers of our denomination who have died during the year

with the average age at death. This age has steadily grown smaller. The average for 1898 was 69.9 years; for 1899, 69.4 years; for 1900, 68.9 years; for 1901, 68.1 years, while in 1902 the average age dropped to 62.7 years. See the list on page 285.

The *Christian Advocate* is not able to accept the *Northwestern Christian Advocate's* recent estimate that there had been 1,500,000 conversions in the Methodist Episcopal Church from 1899 to 1902 inclusive. Dr. Buckley punctures the statistics, and concludes his article with the statement that "the number of conversions during the past four years in the Methodist Episcopal Church has been equal to the normal average growth of the denomination"—and no more. He adds, "Judged by the standards of repentance from dead works and self-evidencing conversions, we are constrained to regard the period as comparatively unproductive in spiritual results."

The secretary of state of Massachusetts in his annual report describes the uncertainty under which he and city officials who make their returns to him labor as to the validity of marriages made by Salvation Army officers; and he calls for a much clearer definition of the matter in the statute law of the state. Secretary Olin has done well to bring this matter before the public. It is a time for conservatism rather than liberality. The right to perform the marriage ceremony should be most carefully guarded. Grant it to Salvation Army captains and we shall next be asked to concede it to Christian Science healers, mission workers and any one who purports to be engaged in religious work.

The directors of the American Missionary Association have elected Rev. Dr. J. W. Cooper of New Britain, Ct., its corresponding secretary, and it is expected that if he accepts he will soon begin to devote a part of his time to the work of the association. Dr. Cooper was for a number of years on its executive board and is now a vice-president. Its secretarial force will be much strengthened by this accession. His strong church in New Britain, Ct., will be loath to part with him. Rev. Dr. A. F. Beard, who has served as corresponding secretary of the association for many years, has been made honorary secretary, being relieved from a large portion of the responsibilities hitherto borne by him.

We are glad to announce that in response to a brief presentation in our columns the other day of the needs of the people of Finland, over \$100 have been sent to the address then given, John E. Mattison, 16 Richardson Street, Brighton. The subscriptions range from twenty-five cents to fifty dollars, and come from different parts of the country. All this money and ten times the amount can be put to quick and good use in behalf of thousands of Finns who are on the verge of starvation owing to the scanty crops of last summer, and owing in some degree also to the exactions of Russia. We hope there may be further gifts from plentifully supplied Americans to their hungry and shivering fellow beings in distant Finland.

In response to numerous requests the Publishing Society has printed on stiff cards, in clear type with illuminated title and initials, the Pastor's New Year's Greeting, which appeared on the cover of *The Congregationalist* Jan. 10; and also Mrs. Shorey's poem, *My Lord and I*, which has twice been used in our columns. It has also issued a new edition of Mr. Tewksbury's widely used aspiration entitled, *A Business Man's New Year Endeavor*. A Western manufacturer tells us that he distributed some 250 copies of the latter among the workmen in his employ; it soon after appeared in a Minneapolis trade journal and a Detroit paper found it worthy of publication on two occasions. These cards may be secured from the Pilgrim Press for ten cents each.

## Picked Up in Philadelphia

BY H. A. B.

It would be studied discourtesy to "the magazine with a million," to gather up literary pickings from the Quaker city without first orienting one's self by a visit to the substantial building on Arch Street where the *Ladies' Home Journal* and the *Saturday Evening Post* have their habitat. When, according to the estimate of the brilliant editor, Mr. Bok, every two women out of five whom you meet are readers of the *Home Journal* and its paid circulation has reached a point never touched by any other journal in the world and when, notwithstanding the Heart to Heart Talk element and the ultra feminine characteristics at which the severe masculine critic likes to gird, the periodical with its enormous output is so strong, wholesome and influential, the place where it is made and the people who make it can hardly fail to interest the casual visitor. The outward and visible sign of the industry and inventiveness which have achieved such great things are hundreds of young women laboring at their clerical and typewriting tasks. But way off in some interior room you surmise is the heart of the machine constantly planning and guiding. The powers that be are surrounded, as is perfectly proper, by a sufficient number of breakwaters to prevent them from being inundated by the stream of callers. Yet the editors are fairly accessible, and when they sit down with you for a leisurely chat they do not appear to be half so busy as some men whom I know whose concerns could be compressed into a pint cup, comparatively speaking.

There are other journalistic centers in Philadelphia more directly related to the religious world. One is in the Witherspoon Building, and its center and front is Rev. J. R. Miller, D. D., who stands hardly second to any one in this country as a writer of widely appreciated devotional literature. No need of any letter of introduction here, for before you present your card the young woman in the outer office bids you wait right in. You do, and find at the desk a genial individual, who looks as much like a business man as a parson. He combines successfully the rôle of pastor and editor. On Sunday he preaches twice at the Presbyterian church of which he is pastor, besides conducting a Sunday school class, and all the evenings of the week he gives to pastoral work, while his parishioners are free to call at his office on their various errands. He says that the two kinds of work supplement one another, and because of its diversity keep him fresh and well. Certainly the constantly improving quality of the numerous Presbyterian publications which he superintends and the success which he has had for so many years in the pastorate would not sustain the accusation that he is serving two opposite masters. His list of published works includes now no less than thirty volumes, and almost every season sees an addition to the number. No wonder that he keeps three stenographers busy day by day.

It was good to learn at the office of the *Sunday School Times* that its founder and moving spirit, Dr. Henry Clay Trumbull, is in better health than for some years and doing more writing for his paper than in recent months. He has lost to some extent the control of his power of locomotion, but though seventy-two years old his mental strength is unimpaired and he laughingly declares that he would a good deal rather lose three legs than one head. The details of the editorial conduct of the paper have fallen into the competent hands of his son, Charles G. Trumbull, a Yale graduate and well equipped for his responsible task. Some of the most solid business men of Philadelphia are now directly interested in the *Times*. Its home is in one of the charming old-fashioned residences, metamorphosed perhaps a score of years ago for office purposes.

I was glad to get a glimpse of John H. Converse, who has furnished most of the sinews of war in the Presbyterian evangelistic movement throughout the country. No layman in Philadelphia is more highly respected or identified with more of its higher interests. He was ready to turn aside from his desk covered with papers to speak of the subject which lies so close to his heart. He is a large-framed, serious man, apparently less pushing and aggressive than one would think a maker of famous locomotives would be, but when it comes to effective action, either in business or in church work, I am told that his counsel and his energy are invaluable. He believes that this evangelistic movement is touching deeply the life of many Presbyterian centers throughout the country and is indirectly influencing many other communities and denominations. He showed me a letter just received from Robert E. Speer, asking his committee in behalf of the Presbyterian Board of Foreign Missions to consider continuing the evangelistic work so successfully begun in Manila by Dr. Pentecost. Forty evangelists are now in the field and the detaching of pastors for special campaigns here and there is coming to be a more prominent feature of the movement. This coming spring the committee will visit the national assemblies of all the bodies holding the Presbyterian form of government in this country, in the hope of extending the idea for which it stands. "Do you think," I asked, "that the present theological harmony in your church has helped the evangelistic movement?" "No doubt," was the reply, "but, on the other hand, I think the movement has helped to bring about harmony. People who are at work for men do not dispute long over forms of statement." Some of the best work accomplished by the movement has been in Philadelphia itself through the summer tent campaign. Only the other day a steel tabernacle was erected in the heart of the Italian section where evangelistic work will be carried on aggressively.

I have saved for my final paragraph Dr. Richards and his church, on the principle that the last is the best of all the game. It won't be his church more than a week longer, for he is to be dismissed about the first of March, and a day or two later assumes the secretaryship of the Church Building Society. It was a very wet night, but in place of the baker's dozen whom I expected to find at the Central Church Chapel was nearly a roomful. Evidently blessings brighten as they take their flight and the Central people, as they talked over courageously their plans for the future, could not help interjecting tributes to their beloved pastor. The constituency has changed about the church and it is now facing the problems presented by apartment and boarding houses. But William H. Wanamaker, one of its leading laymen, pronounced it as strong as ever, and certainly Dr. Richards's twelve years' service have solidified and vitalized the church. He is a great optimist, and, while standing strongly for Congregationalism in a somewhat alien city, joins hands with all his brethren. He has been influential in perfecting an excellent working union between ten churches of different denominations in his section of the city. The committee of seven appointed that night to secure a new pastor included two women. Dr. Richards is anxious to have them secure their man before he leaves. They, on the other hand, intend to take time enough "to get," as one of their number said, "a man as good as Dr. Richards." Sensible committee, hard task—O no! I clean forgot the Methodists.

The many women all over our land who have been touched by the devoted life of the late Abbie B. Child of the Woman's Board of Missions will be glad to learn that two memorials have been devised, one for the girls' boarding school at Ahmednagar and the other for the school at Fukien, China.



## An Afternoon with a Preacher

Rev. Nancy McGee Waters, D. D., of Binghamton, Pastor-Elect of Tompkins Avenue Congregational Church, Brooklyn

By REV. HERBERT A. JUMP, BRUNSWICK, ME.

"There is nothing on the face of the earth I want to do so much as to become a preacher. I dream about it day and night." As I listened to these words falling from the lips of the faultlessly dressed young man opposite me, I realized that I was being admitted to the life secret of Rev. Nancy McGee Waters, D. D., who is just assuming the pastorate of the largest church in the Congregational denomination. And then while Mrs. Waters presided over the packing of goods in the partially dismantled Binghamton parsonage, and sturdy young Master Waters occupied himself as sturdy young masters are wont to do, I invited Dr. Waters to speak of himself and his ideals. Though I had been told in the afternoon by one of his deacons that "the man himself is the explanation of his success," I gradually discovered that more accurately it was "the man enthroned and revealed in his pulpit." In a pastorate of four years Dr. Waters has built up an evening congregation of nearly 1,000, has received into membership a number approximating half the church's present enrollment, has become recognized as a definite civic force in his community—it was he that secured for the city of Binghamton a \$75,000 Carnegie Library; and all these results are attributable in the main to his pulpit power.

Dr. Waters' career to date has been dramatically interesting. Passing his early life on a West Virginia farm, graduated from the University of Virginia at the age of nineteen, teaching school for two years with the intention of later entering law, led by the influence of Prof. I. C. White, a geologist and an enthusiastic evolutionist, to acquaint himself with the literature of the modern scientific movement, perplexed and yet inspired by the problems thus raised and heroically determining to give his soul no peace until their solution had been found, he came finally to a memorable day when a man accosted him on the street. The man was United States Senator Willey, a personal friend, and his startling words were, "Waters, you ought to be a minister." This was news to the young man at the time, but later it became a conviction, and before long he was engaged in theological study at Boston University. In Boston something greater than seminary training awaited him—namely, Bishop Brooks, with whom he came into close touch. What might have been prophesied happened. "Brooks piloted me into Canaan," is the way Dr. Waters puts it today.

Meanwhile he was supplying on Sundays the West Congregational Church of Taunton, Mass., observing for the first time the workings of that denomination which in his own words "stands for democracy of government and liberty of thought." Promptly he "lost his heart to Congregationalism." It must be confessed, though, that his life during the first eight years after graduation from Boston University had what might be called its "story of an untold love," for he began his ministry in the Methodist denomination, serving with phenomenal success St. Luke's M. E. Church in Dubuque, Io., and the Immanuel M. E. Church in Evanston, Ill. In the latter place he was neighbor to Dr. Hillis, and through him became one of an informal group that frequently lunched together in Chicago—Dr. Hillis, Dr. Gunsaulus, the late Dr. Barrows, and others. Fortunate Waters!

It was a coincidence that brought him finally to the fold he had all along owned in spirit. Having failed by one vote of election to the presidency of Iowa State University, he had come one day to Buffalo to fill a preaching engagement. While at the hotel he chanced

into conversation with a stranger, a Mr. Campbell, who proved to be a Congregationalist from Binghamton. To him he incidentally expressed his love for the Congregational polity and his hope that some day he might find himself under its sway. This was in January. Four months later the pulpit of the First Congregational Church in Binghamton became vacant. Mr. Campbell bethought him of words heard in the lobby of a Buffalo hotel, with the result that Dr. Waters came unto his own and accepted a call to the Binghamton church at a salary of \$1,000 less than he was receiving. Thus he arrived at his thirty-seventh year a few weeks ago, his birthday, by another coincidence, bringing him the first overtures from the Tompkins Avenue Church.

Such is the biographic background of the man whom I asked, What do you regard as the special significance of your Binghamton pastorate?

"Probably its work among men. The one thing I long to do, try to do, love to do is to win men. I visit men, I preach to men, I take my recreation mixing with men. We have a group of about twenty-five in the church as intimately bound together as any college fraternity."

Then you do not find men indifferent to religion?

"No; on the contrary I have never found yet an intelligent business man unwilling to discuss with a minister whom he respected the problems of Christianity in its large sense. Once let them recognize the straightforward naturalness of a clergyman they will grant him their confidence, later come to church and not infrequently on their own initiative seek admission to its membership. One Sunday out of eighty members received thirty-one were men, the solid business and professional men of the city."

When I inquired of this "man's preacher" concerning his habits of study and methods of sermon preparation he answered:

"I place especial emphasis on the evening service. For the morning discourses I choose my subjects from week to week. But in my summer vacation I plan my evening themes for the entire year. These I arrange in series for the most part, treating such general topics as, e. g., The Bible and the Story of Liberty, The Influence of Christ on the Welfare of the Common People. Many of my themes are connected with literature, hence I have been sometimes charged with giving literary lectures. That is not so. I preach religious sermons, but illustrate them from the treasures of all literature. Thus I get old truth into new clothes."

"I believe in the concrete. Many preachers are either too proud or too lazy to illustrate their message, consequently it is impotent. I work on my illustrations. When tramping through the mountains in the summer time, for example, I have a notebook with me and jot down any detail that impresses me as having possible illustrative value. And, if successful, the illustration always accomplishes two things: it will make the truth indelible and it will make it thrill."

"As to my pulpit preparation; by Saturday noon I have my two sermons for the coming Sunday lying peaceably at rest in my desk, typewritten in full. Saturday afternoon I spend in vigorous physical exercise, if possible in the open air, and retire by nine o'clock. Sunday, before leaving the house for the church, I carefully read and think over my manuscript which I have not looked at since completing its writing, but I do not try to memorize it. Then I bid my manuscript

good-by, enter my pulpit and speak straight from the soul."

"Lecturing? Yes, I do quite a bit of it at summer assemblies, giving courses on Shakespeare, Tennyson and other poets. But with me lecturing is only a means to the improvement of my preaching. There is more of challenge in a lecturer's audience than in a preacher's congregation, and we ministers need to learn by experience how to control our hearers no less than how to control our subject-matter."

"Of course I preach theology, every man has to; but it is an underlying theology. Welcoming with sympathy anything that can give more truth along lines of Christian knowledge, I neither berate the old nor talk the new. I simply try to proclaim reality in the language of today and from the viewpoint of today."

"No, I have no leanings toward ritualism, though I am in the habit of preaching in a gown. Whether or not its minister should wear a gown, I must confess, is a question which to my mind is as hard for a church to settle as the question whether or not he shall wear a mustache."

Incidentally I learned that Dr. Waters' favorite preacher was Bishop Brooks. His reading turns most naturally toward poetry in which field he particularly loves Wordsworth. The writings of Lyman Abbott, Dr. Clarke and Professor King he mentioned as having stimulated his theological thinking. He loves athletics, hunts, bowls, plays tennis and revels in baseball games. Nature is a passion with him, trees possessing a peculiar fascination. His letter of resignation told how hard it would be for him to leave "the hills and the rivers and the trees which he had loved as friends." Lastly and most significantly, he is deeply consecrated to his calling. "Why are not more young men of the wholesome sort entering our theological seminaries?" he asked, with regretful sadness.

Before leaving the parsonage I had the opportunity of looking in on my host's study. I noted four pictures on its walls and wondered whether they gave me any clue to the sources of his power. There were the faces of Bishop Brooks, of Dr. Hillis, of Dr. Gunsaulus, and the countenance of Hofmann's Christ.

In the evening we visited the Binghamton Club and I found my entertainer as delightfully at ease in the bowling alley as he is in his home or his pulpit. And then he invited me to roll with him—but of the humiliation of that game the editor did not ask me to write.

### His Favorite Character in Fiction

President Roosevelt is a faithful student of the Scriptures. Bunyan is one of his favorite authors.

One day a celebrated woman novelist came to him and said, "Tell me, Mr. President, what character in fiction comes nearest your ideal of what a man ought to be."

"Greatheart," promptly replied the ready man. "He is, in my estimation, the finest figure of a man that can be found."

"I'm afraid I'm not so well informed in modern fiction as I thought I was," she said, timidly.

The President smiled.

"O," she said, hurriedly, "one of the old pagan heroes, of course, whom I have forgotten. Where shall I find him?"

"In the 'Delectable Mountains,'" said the President, turning to other guests who were patiently waiting for his attention.—*The Household for February.*

## The Religious Education Association

The Doings and the Outcome of the Notable Convention in Chicago Last Week

The title of this article is the name adopted by the new organization launched last week in Chicago by a convention called "for the improvement of religious and moral education through the Sunday school and other agencies." What was to issue of permanent and practical value from the convention was a subject of earnest discussion on at least one of the trains headed toward that city on Tuesday, and it is to be presumed on several others, for it is safe to say that never before in the history of this country has such a representative company of educators, pastors, officers of religious organizations and Christian workers, assembled for such a purpose. Of the four hundred and three persons who had accepted invitations to participate in the work of the convention three hundred and sixty enrolled themselves as present. It was assumed that these persons would not turn aside from their ordinary business, many of them traveling long distances, without having some definite purpose worthy of their effort. Moreover conferences had been held in thirteen leading cities, by signers to the call, and it was known to some, at least, that a plan of procedure had been carefully wrought out as the result of several months of extensive correspondence and discussion by national leaders in religious and moral education. New England sent a large company, and twenty-three states were represented by delegates, including Maine and California.

### THE AUDITORIUM MEETING

It was a great audience that assembled on Tuesday evening, Feb. 10, mostly of invited guests to whom tickets had been given; and of the 3,000 persons fully three-quarters were men. A chorus of 200 voices, under the direction of Prof. W. B. Chamberlain, furnished inspiring anthems and led the congregational singing. After prayer by Rev. Dr. De Forest of Detroit, Pres. J. B. Angell of Michigan University, who presided, introduced the topic of the evening, *The Next Step in Religious Education*, with a wise and masterly address, laying emphasis on the unanimous desire of those who represented a great variety of views and of spheres of labor to accomplish the purpose for which the meeting was called in obedience to our Lord and Master. Never before, he said, had there been a gathering in this country with higher and nobler aim than this. When one sees how many of the great leaders of Christian thought have come together, one cannot help believing that the result will be beneficent and permanent. Psychological and pedagogical study has led to great improvement in secular education, and the same improvement may be had in religious education. We are passing through a transition period of religious thought and doctrine, emphatically in respect to the history, interpretation and significance of the Scriptures. There are honest differences of opinion and we need not fear to say so. Many who are not yet informed concerning researches, discoveries and studies which have led others to change their view of the Bible, fear the perils of new teaching for themselves and their children. We are all asking how the new knowledge can be gained and used without needless pain, and how the children can best be educated. We come together to consider answers to these questions, desiring to know the truth, to promote Christian brotherhood, to move the whole phalanx forward in one army.

The other speakers follow. In the same spirit, Dr. F. E. Clark of the Christian Endeavor Society dwelt on the importance of providing a training school for young people

in Christian work and in the spiritual life. Dr. W. L. Hervey of the New York Board of Education declared that when work in the public schools is well done it is essentially religious and to make it more effective is to improve religious education. Dr. W. C. Bitting of New York pointed out that the next step must be comprehensive, gradual, worthful and practical. The entire atmosphere is charged with educational electricity. Why is not that which is dearest to the Christian taught as well as that which he considers less important? Pres. J. W. Bashford of Ohio Wesleyan University showed how the home, the Sunday school, private schools and colleges and state universities and common schools can be helped in different ways to give religious instruction.

The addresses abounded in telling points, epigrammatic phrases, forceful logic and high aspiration, illuminated by flashes of wit and humor. Five addresses so carefully prepared and closely packed with thought were more than enough to exhaust the attention of an ordinary audience. Yet few vacant seats appeared even after ten o'clock had passed, while the frequent and discriminating applause showed the appreciation of the great assembly.

### THE PROGRAM

Those who expected to find the session of Wednesday morning largely confined to delegates were surprised to see the audience room of the Second Presbyterian Church, one of the largest in the city, filled soon after ten o'clock mostly by men. The program appeared to be overloaded. Sixty-five speakers in six sessions, besides discussions from the floor, seemed more than could be accommodated. Yet the president, Dean F. K. Sanders, with the aid of the secretaries, Drs. M. C. Hazard and W. C. Bitting, elected by the convention, with faithful use of the bell, limiting every paper and address to the allotted time, gave every one a fair hearing, and found opportunity before the convention closed for a considerable number who sent in their names expressing their desire for three minutes of the precious time. Nearly every speaker announced in the long list was present and responded when called.

The modern conception of religious education and its promotion through the home, the Sunday school, the Y. M. C. A. and other societies, the day school, college and other agencies, was the theme of Wednesday. The central thought presented was that religious education is not a special or professional matter, but an essential element of education. This theory is new in the sense that a new awakening is on us. What shall we think, said Prof. G. A. Coe of Northwestern University, of the strange notion that persons can be truly educated without reference to the development of their religious nature? In the normal growth of the child behold the work of the *Logos*, enlightening every one coming into the world. Religious education must appropriate the well-established principles of secular education, said Prof. E. D. Starbuck of Leland Stanford University. The end of the Sunday school is not to teach the Bible. The end is spiritual development and the Bible the means to that end. The Bible is the greatest expression of the spiritual development of the race. The child has been treated as though he were only an abbreviated man, said Prof. John Dewey, director of the School of Education, Chicago University, but the child is different in quality as well as in quantity. Religious experience is not the same in the child as in the man, any more than flowers are miniature fruit. The end of education, said President King

of Oberlin, is not mere knowledge, but the development of the individual life, and that life is a sharing in the life of God. Christianity is democratic, and the public school which teaches democracy, which gets into the child the right notion of what is due to the person, is doing a great service. Association with the best persons is the best thing. Those who reveal most of God are the best religious teachers. He who can bring to others the real glory of the life of prayer does the largest service to men.

Biblical criticism, said Pres. Rush Rhees of Rochester University, is the reverent inquiring for facts concerning the Bible and the subjects it treats. The religion of today is not to be the religion of a book, but Christianity is a religion with a book which furnishes the natural springs for the development of knowledge of God, duty, destiny. Professor Willett, Dr. Moxom, Professor Mackenzie and others further emphasized the same truths.

The wealth of suggestive studies was relieved of monotony by the different characteristics of the speakers. The limits of space do not allow even an abbreviated report of the addresses and the departments of the subjects considered. But a few words must be given to the discussion of the Sunday school. So general recognition was given to the International association and the great work it has done through the uniform lesson system that none present could have felt fear lest it should be antagonized by the new organization. The International Sunday School Association, said Dean Sanders, by its very success for a generation has prepared a type of Sunday school for which it seems unable to make provision. The student of pedagogy has no quarrel with the eighty per cent. of the Sunday schools which want nothing better than the uniform system. The twenty per cent. who want something better should have our help and will gradually lift others to a higher level. It is of great importance that the International association should hold all the Sunday schools together that they may by association advance the whole work. Those who would help the Sunday schools should set their faces toward the highest ideals. We as an organized body can set the standard and seek to unite all interests in efforts to reach it. But the work requires much time, will call for patience and hearty readiness to make experiments. In the same line were the addresses of Dr. C. R. Blackall, Prof. Shailer Mathews and Rev. Pascal Harrower.

The Y. M. C. A., Young People's and other societies had able representatives in Drs. W. G. Ballantine, N. Boynton, J. F. Loba and as well-known men in other denominations.

### THE SCOPE AND PLANS

Thursday was given to the most important work of the convention—the making of a permanent organization. The meetings were held in the University Congregational Church, which again was filled with educators, pastors and Christian workers. President Harper set forth the aim of the proposed organization, showing that it will undertake to stimulate present agencies to greater effort, will create new agencies for lines of work where no united effort yet exists, that it will not aim to supersede any of the existing agencies dealing with special phases of religious instruction, but will undertake to study and develop the subject in its entirety, that it will refuse to enter into rivalry with institutions or associations of any class, but will perform that general service which will promote the efficiency of all institutions. The entire morning was occupied with discussion of the plan proposed.



## ORGANIZATION

A committee of twenty-one members spent several hours in completing a constitution, of which the outline had been already prepared, modeled according to that of the National Education Association. This constitution was adopted at the final session. It provides for three classes of members, active, associate and corresponding. Active members shall be teachers, pastors and all others engaged in the work of moral and religious education, and institutions and organizations thus engaged. The annual fee is two dollars, members receiving without charge the annual reports and other documents issued by the association. Besides the presidents, vice-

presidents, secretary and treasurer the officers of the organization are a Board of Directors and an Executive Board of twenty-one members, chosen by the former. The Board of Directors is to consist of one member from each state having a membership of twenty-five or more in the association, and twenty members at large, elected annually by ballot on a majority vote of the convention. The Association is to conduct its work under sixteen departments, as follows: (1) The Council; (2) Universities and Colleges; (3) Theological Seminaries; (4) Churches and Pastors; (5) Sunday Schools; (6) Secondary Public Schools; (7) Elementary Public Schools; (8) Private Schools; (9) Teacher

Training; (10) Young Men's and Young Women's Christian Associations; (11) Young People's Societies; (12) The Home; (13) Libraries; (14) The Press; (15) Correspondence Instruction; (16) Religious Art and Music. Dr. F. K. Sanders of Yale University was chosen president for one year, and Mr. J. H. Eekels, president of the Commercial Bank of Chicago, was treasurer.

The Association is so formed that it cannot fall under the control of any section or any one class of men. Its organization is co-extensive with its comprehensive plan. The unanimous approval of the constitution by the convention evidenced its fitness for the end in view.

## An Exhibit and a Forecast of Christianity in India

### The Notable Results of the Madras Decennial Missionary Conference

BY REV. ROBERT A. HUME, D. D.

The fourth decennial conference of missionaries in India assembled in Madras from Dec. 11-18, 1902. The preceding three conferences were mass meetings. This fourth conference differed from those in having been a gathering of about 250 delegated members chosen by the various missionary bodies. Many months before these delegates were divided into eight committees, to whom all matters were referred for previous consideration under eight leading heads, viz., the native church, evangelistic work, education, woman's work, industrial work, comity and public questions and literature. For three days these eight committees met separately and revised resolutions which had been previously prepared. Then for four days the conference met together and each committee submitted to the body as a whole the resolutions which had been finally considered important enough to lay before the general body.

The points which stand out as having received the most notice and as likely to produce the most valuable results of the conference seem to be the following:

## THE DEEPER LIFE

1. The missionaries of India now desire above all spiritual power for the Indian church. The numerical gains of the Protestant Indian community have been very large in the last decade. According to the government census of 1901 the native Christian community, Protestant and Roman Catholic, of India and Burma increased in the previous decade from 2,036,590 to 2,664,313, an increase of nearly thirty-one per cent. According to the missionary statistical tables the Protestant native Christian population rose in the same decade from 648,843 to 978,936, an increase of nearly fifty-one per cent. Also, according to the government census, the Hindu population decreased in the same decade by 0.28 per cent. While this numerical increase is gratifying, it is accompanied by one danger. Among Western countries, among people who are interested in religious matters, the word Christian is usually intended to designate persons who have a considerable religious experience, but in India the word Christian unavoidably means all those connected with that community which accepts the Christian religion; in contrast with Hindus, Mohammedans, Parsis, and so forth. Therefore there is a distinct danger to the church lest the noble word Christian may not definitely mean those who have Christian experience. For this reason the conference laid its chief emphasis on the need of spiritual quickening among all Christian churches. It called all Christian workers to prayer and thought and effort for a spiritual revival, and recommended constant arrangements for large and small gatherings to quicken spiritual life.

## CO-OPERATION OF ALL CHRISTIANS

2. The second principal subject of consideration and plan was the important one of co-op-

eration among all Christian bodies. Co-operation in the use of all kinds of educational institutions, in the production and diffusion of literature, in industrial undertakings of all kinds and in the promotion of spiritual life was constantly and wisely emphasized as absolutely necessary in these days. In this line one notable advance at this conference was the unanimous acceptance of the principle of arbitration in settling any matters of difference which might arise between different denominations. In the past there has been in general a wise and kindly policy on this subject between the various missions. But there have been some denominations whose emphasis upon their peculiar doctrines has sometimes led them to disregard Christian comity, and there has been no body to whom such differences could be referred for counsel and settlement. But in this Madras conference a large committee, consisting of one representative from every mission present, was appointed to draw up a plan and to secure a standing committee of fifteen, to which any mission which feels itself aggrieved by the action of any other mission can refer the points on which aid is desired. The decision of the arbitration committee is to be final in every matter and, as in international affairs, public opinion must be trusted to prevent any mission from disregarding the judgment of the arbitration board.

At some previous conferences bishops of the Church of England in India have advised the missionaries connected with that church to stay away from the conference as an expression of their belief that the other missionaries were not connected with properly constituted churches. But it was a distinct gain at Madras that three bishops of the Church of England were members and took part in the proceedings, notably the bishop of Madras, who, though usually regarded as a High Churchman, yet was broad-minded and helpful in the deliberations of the conference.

## CHRISTIAN LITERATURE NEEDED

3. A third subject which received more attention than at any previous conference was the production and circulation of Christian literature. While a commendable amount of attention has always been given to this subject by missions, yet it is now felt that, since education is so much on the increase, and since the opportunities for reaching the people through the printed page are so much more numerous and hopeful, Christian missionaries must give more and more attention to the production of a wide-awake and suitable literature. It was especially emphasized that Christian literature in India must be less polemical than it has sometimes been, and that in order to have the best literature especially qualified men should be set apart purely for this work, and that all missions should combine in meeting the expense of

such men and in the circulation of the literature which they produce.

## INDUSTRIAL FEATURES

4. A fourth subject which received marked attention was industrial undertakings. In previous conferences this subject had received little or no attention, but now almost every mission feels that it is not meeting the needs of the time if it does not give careful attention to helping the Christian community to some social and economic, as well as merely religious, advance. It is not meant that the churches of Europe and America as such should give enormous sums of money for such undertakings, but that in co-operation with government and with benevolent individuals and in various supplementary ways efforts should be made to enable the Indian Christian community, many of whom are from the depressed classes and an interesting section of which consists of famine children, to receive not only an ordinary education and training in spiritual things, but also to rise above the low rate of living in which the masses in India have for centuries been condemned to exist.

## THE TEN YEARS TO COME

Finally, the conference sent a ringing appeal to the churches of Europe and America setting forth the coming decade as a most critical one for the church of Christ in this great land. Mass movements are beginning which under Christian influence may result in bringing immense numbers into the Christian fold, whereas if this opportunity is not now improved those masses may take a turn to Mohammedanism or to agnosticism and unbelief. The Christian missionaries in India appeal not only to the churches to send out many, many more workers, but call for consecrated men and women of culture and private resources to come out at their own charges. Also, the appeal distinctly says that the quality of foreign Christian workers in India at this juncture is more important than quantity. May this appeal find a noble response in the churches and Christian countries of the West.

Ahmednagar.

## Biographical

CLIFTON M. NICHOLS

A journalist, soldier, author, reformer, eminent citizen and exemplary Christian—such was Mr. Clifton M. Nichols, deacon of the First Congregational Church of Springfield, Ill., who was born in Westfield, N. Y., June 14, 1830, and died Feb. 8 in the city which he had lived in and served with remarkable fidelity for almost half a century. For thirty-five years he edited one of the city's daily papers. He was prominent in promoting the Chautauqua movement, and a familiar figure in the Chautauqua Assembly. By his death *The Congregationalist* loses a valued correspondent and personal friend.

## The Annie Laurie Mine:

A Story of Love, Economics and Religion\*

BY DAVID N. BFACH

### Chapter X.

PENTECOST AGAIN



**T**O study the faces of the men during the progress of this, the first general religious service at the Annie Laurie Mine, was wonderful. First, there had been the joy of religious fellowship and united worship, so long hungered for, though the hunger in many instances had not been realized as such. Next, there had come the glad surprise contained in the authentic announcement that they had among them, in effect, a minister amply prepared for his work, loved and admired by everybody, and a man after their own hearts. Thirdly, within the compass of two brief sentences, John Hope had laid the ax at the root of the industrial-economic situation, and of the religious situation as well; and this, not as theory, but as a preliminary announcement of the definite betterment, materially at least, of every employee of the Annie Laurie Mine who should have proved himself a "faithful worker." To crown all, Duncan McLeod's lucid résumé of the religious history of the mine, and his clear statement of the principles which had wrought within that history, had been to the men little short of an apocalypse. At this point it was with them as when the hearers of Demosthenes were ready to cry, "Let us rise and go against Philip."

But when Duncan's voice grew low; when he confessed his sin against them, and against God; and when, amidst unmistakable signs of the deepest contrition, he craved their forgiveness,—lips quivered, tears streamed down faces, hearts were being searched by God's Spirit, and a crisis drew on. Well did Duncan meet it.

"We must be wise about our emotions, yours and mine," he said. "When God's Spirit takes hold on us we must show our reverence for his workings by being thorough. I read in your faces that you forgive me, and"—

"Amen!" "Amen!" "We do indeed, a thousand times over!" "God and Mr. McLeod forgive us, the rather!"—and like ejaculations here filled the house.

"I thank you all," continued Duncan, silencing the men by a wave of his hand; "and I feel in my heart that God, too, forgives me, even as the Psalmist sublimely puts it,—

*'As far as the east is from the west,  
So far hath he removed our transgressions from us.'*

But let us fix our thoughts, which have now become so tender, on a saying of Jesus, in the hope that the duty it makes plain may give our emotions worthy ex-

ercise, and so may, like a dynamo, at once conserve them, and turn them into power."

Faces lifted and lighted as he spoke. Tears were dashed away. All were expectant.

"In Revelation 3: 20, a part of the verse," he said, "are these words of the Saviour: 'Behold, I stand at the door, and knock.' Since we are friends here together, and for the sake of making my point clearer, let me bring you to these words out of personal experience.

"I have been a Christian from a child. Christ was to me, at first, he that saved me from the penalty of my sins, and, incidentally, though indispensably, from their power. The realization of this changed my life. I was grateful to him, and tried to do as he would wish.

"When a university student I came under the power of the Christliest life I ever knew. In that person's living, and, as I thought, in his teaching,—though I doubt that now,—I got a new doctrine of Christ. According to that doctrine, Christ, though divine, was the surpassingly manly, noble, heroic person, going about doing good. As such, though he did much besides, he was pre-eminently the Leader and Saviour of men. Thenceforth I gave myself to walking, so far as I might, in his steps, and to emulating his great life. To do, to serve, were, with me, everything.

"These two views of Christ, the one following upon the other, have ruled my life until very lately. One of these views is expiatory; the other is exemplary and inspirational. There is much Scripture for both of them, and large truth at bottom of both of them; though they are both frequently misstated and misconceived.

"Within a short time God has laid hold on me in ways dark and strange. How, I shall not tell you. Even Mr. Hope does not know, and probably never will. The way God laid hold on me disclosed to me, besides yawning chasms of evil within myself, a yet larger truth about Christ to which I had been strangely blind; and I thank him for rough usage, like clay on the blind man's eyes, if only I may see Jesus, and not merely some things about Jesus, as heretofore. It is only just that I should add that Mr. Hope, by his faithful testimony, and gentle, Christly living, has been of the greatest help in bringing me to this changed view.

"Jesus, as I now apprehend him, is, indeed, a Saviour from the guilt and power of sin; not outwardly and formally, however, but vitally and by spiritual forces. He is also exemplary and inspirational, beyond any possibility of measuring. But these, it is growing clearer and clearer to me, are only some of the many things he does for us, though eminent among them; whereas the great and central thing he does for us is the personal gift of himself.

"Of Christ as thus a personal and present and living Saviour, the New Testa-

ment is full. He did great things for men, but himself was far greater. And is there not the profoundest reason in this great reality?

"Perhaps your mother did everything for you; mine did for me. But were any or all of the things she did for you, for one moment to be compared with what she was to you? They were not, in my home.

"Which, too, is the greater, the gift, or the person back of the gift? Is not the gift bare, as Lowell says, without the giver?

"What, moreover, makes the world go, life go, things go? Forces, you say. Yes. But do you know any supreme force that is not more than a force, that is not personal?

"In your country, in the Civil War, there was a slouched hat at Winchester on a day, that was better than a whole army corps, because Sheridan was under it. In my country there would not have been any Bannockburn if there had not been a Bruce.

"Such is the New Testament thought of Christ. Careful and troubled about many things is man; but one thing is needful—to sit at his feet. Worlds of things he does for man; the supreme thing he does, including and transcending all the others, is that he gives himself to man; to you, to me, to every one.

"And this is what the words in the Revelation tell us. He stands at the door and knocks. He wants to come in. If we open the door, he will enter, and will sup with us, and be an ever-present, familiar guest.

"Now I could go through the floor, or the earth, for shame of it, but I have to confess that I never let him in, in any such sense as he means, until very recently. Being grateful, and trying to do as he would wish, are not letting him in. To do, to serve, are not letting him in. I did similar things for my mother; had I stopped there I had not let her in. My mother and I had our trysts, the rather; we dwelt in each other's hearts, and always shall. Nor are the results of the contrary course satisfactory: You knew me before. You liked me, as I did you. But I was not simple, and Christ-like, and tenderly loving. I let a notion of mine, for example, keep you out of such a service as this that we are having here today, for nearly two years beyond the time when there was any good reason for doing so. Had Christ been let in, such a thing would have been impossible, even as it has been impossible since I let him in. I was doing a lot of things,—good enough things, too,—but I was keeping the latch-string inside.

"Men, will you do that? Do you not see him there, with the pierced hands, knocking, knocking? Will you bar the door to such a one?

"This is all I have to say at this time, except to extend some invitations, namely:

"Between three and six, this afternoon, at your convenience,—and not all at one

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time, please,—in this room, Mr. Campbell will be glad to have any meet him, who have given their hearts to Jesus, and who are willing to unite, in some simple way, for Christian fellowship, growth and service.

"At four o'clock, at the company's office, Mr. Hope will be glad to meet any, not Christians, who would like to become such.

"At five o'clock, in the assayers' room, I shall be glad to meet any, not Christians, nor particularly desirous to become such, who would like, nevertheless, man-fashion, to talk about the Christian life.

"Shall we sing,—

'Behold, a stranger at the door!'

and, while still standing, be dismissed with a word of prayer? It will then still lack several minutes of eleven forty-five, when Mr. Hope will lead the Bible study with those who care to stay. Will not such open the windows in order to change the air, and rest themselves by moving about a little, before Mr. Hope calls them to order?"

The singing, and Duncan's three or four sentences of prayer in closing, were, if possible, more moving than anything that had gone before.

The windows were at once thrown up, and, very silently, the men, as Duncan had suggested, moved about by way of changing position; but when, oh the minute, the windows were closed, and John Hope came forward, not a man had left.

He asked them to find in their Bibles at John 1: 35-49, what he called "The Beginnings of the Gospel," and soon had the men freely reading verses, answering questions, and offering pointed suggestions and inquiries. He was a born teacher. It was his inheritance from that weaver-scholar, William Hope. Soon, just as he intended, the men were at the fore, and he in the background; but, with brilliant bits of word painting now and then, and with skillful guidance of the discussion, he got in his work marvelously nevertheless.

"What, friends," John began by asking, "is the metal of the gospel? Should not the first strike show? Assayed, should it not afford sure indications? You are to be the assayers this morning."

Thereupon he drew out of them, how Andrew, John, Simon, probably James, Phillip and Nathanael, were won: not by words, theories, programs, but by "Come and see," "Follow me"; and by that mighty loadstone which Jesus, on being so tested, proved himself to be. His seeing the rock in sand-like Simon, and the Israelite indeed in bitterly prejudiced Nathanael, came out in splendor.

"We infer, then," John summarized, "as the gold of this assay of yours, that Jesus is the one person in the world who wholly sees the best in us; who sees it all the time; who is not blind to our faults (how, for example, he scored Simon, upon occasion!), but who takes lavish stock in our excellences; who, in short, is the discoverer of men."

You should have seen the men look at one another, and their faces kindle. "Just as Mr. McLeod did b' me!" cried Patrick Sullivan.

When, near the close, they had done with the fig-tree, and with Nathanael's

prejudice and unbelief turned to enthusiastic faith by the fact that Jesus had seen him even in that crisis,—“Bigger and better buttons” yet,” John said; “Jesus present in every darkest hour; Jesus passing with us, undismayed, through our gloomiest doubt; Jesus the chief mourner at every funeral; Jesus proving himself the Friend in need; Jesus, on such authentication, the Son of God and King of life. May we not well, then, center our lives at him, well respond with all our soul to these his primary and all-inclusive invitations, ‘Come and see,’ and ‘Follow me’?”

Then, by a transition scarcely perceptible, he began talking with Jesus, in the most simple fashion, about himself and all there present, and about how they, too, each wanted to come, to see, to follow, to be discovered, to have a living, present Saviour,—words of sympathetic, winged, moving prayer.

"Can't he question?" "How he draws you out!" "Never saw the apostles alive before!" "What a teacher!" "May God answer that prayer in my life!"—and the like, were the ejaculations, when, at twelve-thirty, to the second, John Hope said, "Amen," and dismissed them. He had taken the men by storm. No one was more surprised and proud than Duncan. He wrung both of John's hands, and exclaimed: "Archibald Geikie never taught more effectively!"

Of the one hundred and seventy-seven men then on the works, Douglas Campbell's private list showed ninety-six Christians; but eleven of these were so conservative and reticent that he did not expect them to come to him. These men all came, however, and the eighty-five he had counted on, and nine more who, they said, had unlatched the door because of Duncan McLeod's plea, and of John Hope's assay. Douglas spent some time with each of these nine. "Genuine cases," he reported to Duncan and John. Thus one hundred and five stood "willing to unite, in some simple way, for Christian fellowship, growth and service."

At four o'clock, twenty-nine, not Christians, but wanting to be, met John; and at five, seventeen, not Christians, nor much caring to be, met Duncan, "man-fashion, to talk about the Christian life." At the evening service, of John's twenty-nine, twenty-one; and of Duncan's seventeen, nine,—testified that they had come, seen, and would follow. These all gave their names to Douglas Campbell, who personally dealt with and approved each,—it took him until the midnight shift began to do it,—so that he had one hundred and thirty-five on the provisional roll of that Christian band which was to count for so much at the Annie Laurie Mine in the days to come.

The evening service was a Pentecost. On Wednesday night this was repeated. By this time eleven more were added to Douglas Campbell's list, one hundred and forty-six in all, leaving but thirty-one persons at the mine not thus enrolled. It was voted to hold religious services regularly thenceforth, and a provisional committee, with power to make arrangements, was chosen, consisting of

\* The smaller or larger globules of gold or silver that test assays yield, are, in mining parlance, "buttons."

Messrs. Campbell, McDuff, Sullivan, McPherson, and—against his stout protest—McLeod. John Hope was also chosen, but declined to serve because he had frequently, for considerable intervals, to be in New York.

And better things than these were yet to be.

Chapter XI., entitled *Bishop Greatheart Ordains Uncanonically*, and Chapter XII., entitled *For More Than Dividends*, will appear next week.

## In and Around Boston

### Hartford Graduates Meet

The Hartford Seminary alumni for eastern New England held their fifteenth annual meeting recently in Boston. It was large and enthusiastic. Prof. E. E. Nourse of the seminary made an encouraging report of conditions and prospects and presented problems. Officers elected for next year were: president, Rev. E. N. Hardy of Quincy; secretary and treasurer, Rev. A. J. Dyer of Sharon.

### Discussion of Federation Postponed.

The Ministers' Meeting last Monday included an unusual number from abroad. President Thwing of Western Reserve University, President McLean of Pacific Theological Seminary, Rev. C. B. Sumner of Pomona (Cal.) College, Rev. Dr. F. T. Bayley of Denver, Professor Merriam of Hartford Seminary and Prof. E. C. Smyth of Andover, were among the visitors. A hearty and well-received plea for the Education Society was made by Rev. F. B. Hines, principal of Southern Collegiate Institute, Albion, Ill.; and Rev. L. D. Biles of Great Barrington invited the attention of the ministers to the coming meeting of the State Association in that place next May.

It was expected that the meeting would discuss the possible federation of Unitarian and Congregational churches for Christian work. But Rev. W. R. Campbell stated briefly some reasons why such a discussion, reported in the daily papers, might misrepresent the attitude of both bodies of churches at this time and result in harm to the work of the churches; whereupon it was voted to lay the matter on the table and listen to addresses from the visitors.

## Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, FEB. 13

Mrs. Joseph Cook, presiding, drew helpful lessons from the record of the message given to two women, "Go quickly and tell." Mrs. Capron still farther enforced lessons from the meeting in Galilee.

Mrs. A. C. Thompson, who has probably been the most constant attendant at this meeting since its beginning, was warmly welcomed after her weeks of absence with a broken arm. Miss Shattuck and Miss Chambers of Oorfa were especially remembered as facts connected with their work were given. When one recalls Miss Shattuck's return to Turkey several years ago with health so impaired that her future work seemed uncertain, and then takes account of what she has done since that time, results seem almost miraculous. Mrs. Bradley told the story of Miss Shattuck's assistant who was sent to Constantinople to be educated and then returned to Oorfa.

Reports were given of Miss Blakely's work in the girls' college at Marash and a letter was read from Miss Gordon.

Miss Kyle, in a recent district meeting, had heard of one auxiliary in a small church which had increased its membership from eight to twenty-nine in a single month. This was accomplished through the efforts of the president in asking women to come, while before the invitation had usually been to give.

## The Movement in Brooklyn for a Beecher Memorial

A Talk with Dr. Newell Dwight Hillis as to the Nature of the Proposed Undertaking

Dr. Hillis of Brooklyn was in Boston the other day long enough to induce the interviewer to sharpen his pencil with a view to getting some first-hand information about the recently inaugurated plan to honor the memory of Henry Ward Beecher. Dr. Hillis was found to be in a compliant mood, and to questions that followed one another in quick succession he replied substantially as follows:

*Tell us about the project in detail.*

The movement includes not one, but several features. First of all, we propose to erect a Beecher Memorial Hall, of simple colonial architecture, in harmony with the old Plymouth Church, beside which the new building will stand. In this hall will be placed Lyman Beecher's old pulpit, now loaned to the Brooklyn Historical Society. From this pulpit Lyman Beecher preached his sermon on Dueling the Sunday after the death of Alexander Hamilton, and also the Five Sermons on Intemperance, from which came the Washingtonian movement. The pulpit that Mr. Beecher used from 1847 to the close of the anti-slavery epoch was given by Mr. Beecher to one of his oldest friends, but this pulpit and also the chair, it is understood, are to be loaned in perpetuity by the friends who are now their possessors. Many of the most valuable manuscripts and letters of the author of *Uncle Tom's Cabin* have been given for the Memorial Hall, while nearly one hundred portraits, large photographs, engravings, paintings, etc., illustrative of the various epochs in Mr. Beecher's career are being brought together.

*Hasn't something been said about giving the hall a still more representative character?*

We are endeavoring to raise \$50,000 or more for the purpose of overtaking some Abbey or Sargent in order to secure the five great scenes in the history of American eloquence—Patrick Henry at Williamsburg, Webster's reply to Hayne, the scene in the tavern in New York when Alexander Hamilton pledged his life and his fortunes to the republic and Mr. Beecher's sale of the slave girl from Plymouth pulpit, or some scene, perhaps, in connection with the English speeches.

It is also proposed to use the twenty-two great windows in Plymouth Church to portray the great leaders in Puritanism, the great movement and the rise of Christian liberty—Paul for Hebrew liberty; Dante and Savonarola for the free city and intellectual liberty; Martin Luther for the liberty of conscience; William the Silent for the rise of the Dutch republic; Milton for the liberty of the printing press; the great Puritan leaders, Cromwell, Hampden, Pym, and John Bunyan, one of the Pilgrim fathers, the heroes of American liberty down to the days of Lincoln and Beecher.

*Are Mr. Beecher's remains to be removed to this hall?*

We confidently hope that the half block of land west of Plymouth Church would be condemned for purposes of a public park named Beecher Park. Many of Mr. Beecher's friends earnestly desire the removal of Mr. and Mrs. Beecher's remains to this Beecher Park, and plan for a suitable monument and statue. On a single Saturday and Sunday twenty-five English men and women, who said they had but just landed in New York, came to Plymouth Church to see the old building and find Mr. Beecher's grave. For whatsoever reason, the fact is that probably more people make their way to the shrine that is now related to the name of Henry Ward Beecher than to any other spot in America, save, perhaps, Washington's tomb and Independence Hall and the tomb of Lincoln at Springfield. Many years ago Edward Everett went up and down the land lecturing to raise money to purchase Mt. Vernon, that

he might present it to the people of the country. Mr. Beecher's friends now propose to present the Memorial Hall to the people of Brooklyn in the interest of the higher patriotism and of civic and religious life. What Emerson's grave and house are to Concord, what Webster's tomb at Marshfield is to the people of New England, what the tombs of Washington and Lincoln are to the public, we believe the old church and the new Memorial Hall will be to the children and youth of our great city.

*Why should the memorial take this exact form?*

The why of this memorial is very simple. Mr. Beecher once said that "God's best gift to the nation is the gift of great and good men." The wealth of the republic is not in its ships or stores or factories or banks, but in the noble men, living and dead, who have lent the present generation its wisdom and knowledge. It is a national misfortune that our generation has so little to bind it to the past. We owe much to the Sons and the Daughters of the Revolution, who are freshening old memories and emphasizing the importance of the continuity of history.

Of late many people in Brooklyn have felt that Mr. Beecher's work was slowly passing out of sight. The selection of the place of his burial all now understand was a mistake. It is on a sharp hillside, all but inaccessible save for the pilgrim on foot. In addition, this winter the school board condemned the lots next to the church, and at the same time a movement for an apartment house was started. Either enterprise would slowly have choked Plymouth Church to death. Mr. Beecher gave many years to strengthening a journal that withdrew its friendship. He founded another journal, and carried its subscription up to more than 100,000 copies. He prepared the first great hymn-book, the Plymouth Collection, from which came all the modern hymn-books with words and tunes, and the development of music as a means of worship. But his name no longer appears upon his hymn book, and later on the *Christian Union* became the *Outlook*. Of all the institutions he founded, one alone was left to Mr. Beecher, i. e., Plymouth Church, and the new movement in the way of school building and apartment house threatened even that.

*What response has the proposition evoked?*

By reason of the death of Mr. Beecher's old friends, at first many felt that what would at the time of his death have been easy was now all but impossible. But so far from that being the case, the plan has been received with enthusiasm beyond all words. The full scope and object of the movement will be presented on Sunday afternoon, March 8, in the Academy of Music, this being the sixteenth anniversary of Mr. Beecher's death. The five speakers will represent and set forth the indebtedness of the nation, of the city, of the laws, of the world of reform and of religion to the life and work of Henry Ward Beecher. The two hundred names of the members of the general committee represent men foremost in the world of politics, finance, commerce, education and religion. At the first meeting, at which some twenty gentlemen were present, \$7,800 were pledged. After the sermon the next Sunday morning one lady gave a contribution of \$10,000. A working man sent \$50 in cash as a token of his love for and indebtedness to Mr. Beecher. A gentleman in northern Wisconsin sent a

pledge of \$100 or \$500. A widow wrote me that her husband died, leaving her with several little children, two years before Mr. Beecher's death. She said that she lived from week to week during those awful days on Mr. Beecher's words. She is still a widow, and her children are now in their teens and just passing out of them, but mother and children all sent their little contribution to the man whose words and life carried them through that great epoch. Though sixteen years have come and gone, the very name of their pastor is still powerful to bring the smiles and tears to the faces of the hundreds in Plymouth Church who owe what is dearer than life itself to Mr. Beecher.

*Do you consider it significant that there should be this revival of interest in Mr. Beecher?*

It gives one new faith in the immortality of influence and in the permanency of the work of the Christian teacher to discover the unexampled enthusiasm and love for this dead leader, whose crowning happiness it was to preach the evangel of Jesus Christ, and who wished to be remembered as one who loved his divine Master and whose meat and drink it was to do his will.

### A Modern View of Miracles

As regards miracles, I do not think there is any less readiness now than formerly to accept the miraculous, but miracles are not now put into the prominent place in which they were once put. It is more and more felt that, in Dr. Fairbairn's words, "to identify God with the supernatural is to undeify him," that he is just as much and just as certainly in that which is not miraculous as in that which is. It is recognized that there are matters of vastly greater importance than a physical miracle. And with regard to the atonement—which is, of course, too big a question to deal with here—I should say shortly that it is not now looked at in the light of stereotyped phrases, but rather in the light of Christ's life and Christ's work, of which it is the consummation and crown. Everything is summed up in the living Christ, and no mechanical theory of the atonement is now sufficient—no theory which cannot be verified in actual experience. The Christ of history and his work must be approached and made real through the Christ of experience.—*From an Interview in The Examiner with Principal Caleb Scott, ex-Chairman of the Congregational Union of England and Wales.*

### Where He Might Be Found

For a while Preacher Neill was pastor of the Hatfield church, across the river from Hadley. One Sabbath morning, exchanging with the Hadley minister, Neill hitched his horse in front of the parsonage. On leaving the house for church, he found the horse was gone, and with considerable anxiety inquired where it could be. Forgetting the incident when he rose to announce the text of his sermon, he said, without naming the place where it could be found, "O that I knew where I could find him!" A little boy in the gallery who had heard him inquiring for his horse, cried out, "He's in Deacon Smith's barn."—*Life of Rev. S. H. Emery.*

Healthy exercise for mind and body, that is our ceaseless cry.—*Augustine Birrell.*



## Our Readers' Forum

This department is intended to be a clearing house for opinion on all topics of general importance. To that end, brief voluntary contributions are invited in the hope that all sides of debatable questions will be freely and fairly discussed. In selecting these open letters for publication, the editors will endeavor to choose such as will interest and profit the readers of the paper.

### Have We Created a New Denominational Office

There is no reason why any Congregational minister shall not at any time and in his own proper person address the entire denomination through letters, if he can afford the postage, or through the denominational press, if the editors will accept his contributions. But have we any precedent for such a letter signed by a pastor as "Moderator of the National Council?" The recent letter of Dr. Bradford is a good letter, and the pastor of the First Church at Montclair would have been sure of a hearing at any time he cared to send out a communication. But are we ready for what the *Outlook* calls an "encyclical"? The word is harmless enough, but in ecclesiastical usage it reminds us of bishops and popes. "The Moderator to the Churches" is the heading of the letter. Have the churches any moderator? And is Dr. Bradford moderator of anything at present? He was moderator, and a good one, of the last National Council, a body which no longer exists; and he will call the next one to order, deliver an address, and introduce the next moderator; but in the interval of what is he moderator?

We all know, of course, where Dr. Bradford got the idea. The Congregational churches of England and Wales have a union with a chairman who uses the title *ad interim*; and Dr. Bradford has been much in England, and is justly popular there. It may not be necessary to accuse the customs officers of negligence in letting this imported notion of a denominational chairmanship through without duty. But is the denomination ready for the change? For a change it certainly is. Dr. Quint addressed no letter to the churches after this fashion; Congressman Dingley after he laid down the gavel at Syracuse was no longer moderator of the National Council. Just now it takes quite an innovation to excite any discussion; things pass unchallenged which once would have raised a furore. It may be that we want a moderator between times, and an annual letter, not from the man, but from the officer. But would it not be well to have an understanding about it before it becomes a fixed custom?

PLYMOUTH ROCK.

### Unifying Benevolences

While the discussion concerning consolidation of our missionary societies is going on, a chapter of ancient history may be pertinent showing how a similar problem was met in a country parish more than seventy years ago. The church at Longmeadow, Mass., has just been celebrating the centennial of organization of its first benevolent society, the Female Missionary Association, organized in 1803 under the lead of Mrs. R. S. Storrs, the pastor's wife. It was auxiliary to the Hampshire Missionary Association (Hampden County did not exist till 1812) and aimed primarily to send the gospel to the new settlements of our country, northern New England, western New York and Ohio. It was composed of "women, whether married or single," who were willing to save one precious cent a week for this work.

In 1817 arose the Female Benevolent Society to share the honors. Next year the Young Men's Western Mission Society came into being to help evangelize the Indians. In rapid succession followed the auxiliary to the American Society for Meliorating the Condition of the Jews, the Men's Foreign Missionary Association, the Female Bible Society, The Tract Society, the Home Missionary As-

sociation and the Sunday School Society, not to mention the rest of the family, each with a separate organization and most of them holding distinct anniversaries. Each sang "Listen to my tale of woe," but the tunes were not harmonious and frequent simultaneousness in passing the hat was embarrassing for constituency and organization alike.

At last it occurred to a bright man, long before Pierpont Morgan's day, to bring harmony out of the jangling voices and system out of the confused collections by launching a consolidated missionary trust upon the parish. In 1832 the various societies were merged in two benevolent associations, for men and women, working under similar constitutions and an identical schedule and system of collections, with joint anniversary—two hearts that beat as one. The men's association was auxiliary to three national and four county societies, the latter being branches of greater organizations, and provision was made in the constitution to add other charities as might seem desirable. The system prospered and the two worked together for sixty-three years, until in 1895 further wisdom was manifested by combining them into one, the Benevolent Association of the First Church, which supervises the missionary offerings of the parish. The results of that consolidation in 1832 justified its right to exist. Sixty thousand dollars for benevolence in a century may not be a record breaker for a church of this size, but it shows that the general work was promoted, not hindered, by the amalgamation of half a dozen local societies into one.

There are people in Congregational ranks who believe that a similar scheme might be worked on national as well as on parish lines, to the simplification of anniversaries, collecting and administrative agencies, etc.; and the tribe of such believers will increase.

HENRY LINCOLN BAILEY.

### A Deserved Tribute

The recent election of Prof. Henry King to the presidency of Oberlin College to succeed Mahan, Finney, Fairchild, Ballantine and Barrows is one of those events which seems to be ordered of Providence, wherein God saves such institutions as Oberlin from mistakes and keeps the grand old school moving along the lines of progress. As a personal friend of Henry King from student days I might tell you some things which reveal the real worth of the man from the private point of view.

But I wish to speak now of a service liable to be forgotten because it was modest and unadvertised, but without which Barrows's illustrious administration and King's great opportunity would have been far otherwise than the one proved to be and the other is certain to be. President Ballantine, who as professor of Hebrew and Old Testament literature had brought to Oberlin a new type of inspiring scholarship of the modern sort, found himself in the leadership of Oberlin's destiny, when the old methods of faculty administration had broken down and trustees' responsibility had not yet been assumed by the board. There were dangerous deficits year by year, there were no budgets presented to the trustees, the funds of the college were badly loaned and large tracts of nearly worthless Western real estate had been foreclosed for failure to pay interest. The employment of financial agents was being discredited by givers and things looked gloomy. Under Ballantine business methods were promptly introduced, an effective trustees' committee took charge of investments, an

annual budget was submitted, showing estimated receipts and expenditures, and the faculty estimates were kept down to the income. Teachers were not appointed except after the scrutiny of a trustees' committee, and Oberlin slowly got its affairs so organized that with King as dean and Barrows as president it leaped forward to the place that belongs to it in the educational life of the Interior states. These things ought to be mentioned now, not only for the proper recognition of a man whose services were of such a character that they would not easily be appreciated, but also for the correction of the common impression that religious colleges, churches, benevolent societies somehow do their work and have success without reference to sound business methods. Oberlin without the reorganization of Ballantine's administration might today have been bankrupt and dying.

DAN F. BRADLEY.

### Nor We Without You

We have lived together about thirty-seven years and I hope we may together celebrate the fiftieth. You have grown rather stout (perhaps broad is the word), but there is still room for us both in the same house. I do not think I have had much influence over you, but you have influenced me powerfully. Sometimes your words call forth a groan, and sometimes an amen, but they seldom fail to be interesting. I wouldn't like to live without you.

G. H. P.

### The Central Church Council

Will you permit me both to approve and dissent from your editorial of Feb. 14 on A Council Not a Council? First, I am in full accord with your insistence that courtesy requires that any church calling a council of sister churches should explicitly ask the council, so called, to "advise" respecting the matters submitted in the letter. But since a Congregational council has no reason for existence except as a council of advice, must it not always be the necessary inference, whether the request for advice appear or not in the letter mislabeled, that it is advice which is desired and which the church calling the council expects to receive? What church would be consciously guilty of calling a council which should have no power to do anything but listen and adjourn? Since, without action, the fellowship of the churches could not be expressed, such a council could have no value or existence.

That the failure to include the distinct request for advice can, as was urged at the recent council, emphasize the "independence" of the church as well as the fellowship of the churches, has smallest force. The calling of the council is a call for fellowship, so that, whatever the wording of the letter mislabeled, the refusal of the church to accept the advice of the council would, of course, operate, so far, to separate from the fellowship invited. This, any church has the right to do, but it cannot reject, and at the same time claim, the fellowship of other churches.

I am compelled to deprecate, however, the judgment, rendered by your editorial, in affirming that the recent council called by the Central Church was "not a council," and that the action taken was simply "volunteered." The legal complications which might issue from such a conclusion are very grave. It is important, therefore, to make it clear that this was not the judgment of the council itself as to its existence and right to act.

So soon as the council passed to private

session this question was raised, and the position urged, that the omission of the specific and customary request for advice rendered the council powerless to act.

In reply it was urged, first, that the peculiar wording of the letter had no intent whatever of precluding the customary course of such a council; second, that the request for advice and expression of fellowship were involved in the very act of calling the council; third, that so far from exceeding the "scope of the letter missive" three things were distinctly presented to the council in that letter, viz., the action of the church and society, a statement of religious belief by the pastor-elect, and the usual public services of installation in the evening. To pass judgment upon the two first, and to express or decline our fellowship by presence or participation in the public services, were the things we were asked to do by virtue of the call.

It was this view of its rights to be, and of its legitimate prerogative to act, which the council affirmed by an almost unanimous vote. It voted, first, to "approve" the action of the church and society; second, that the statement of doctrinal belief was "satisfactory"; and third, that the council was "ready for" the expression of fellowship, by presence at the service of the evening. In the interval the council accepted the fellowship of the church by partaking of its delicious supper. It is to be hoped no one will affirm that the supper was "not a supper" by virtue of any defect of the letter missive.

But what needs to be emphasized is this, that even had the letter missive aimed, by its dictation, to preclude either examination or advice, yet, it was the distinct right of a council, called together for the only purpose known to Congregational councils, viz., to give advice, to assert its privilege to make every inquiry

both of church and candidate for such full information as should enable the council to decide and to act in either the bestowal or withholding of its approval. Be the peculiarities of a letter missive what they may, and we shall doubtless witness future attempts at originality, no omission of the explicit request for advice can ever eviscerate a council of that right to advise, without which it is a manifest nonentity. Let it not be conceded that any letter missive can be so diplomatically devised as both to invite and decline the very thing for which a council can alone be called. The crucial mistake of the council in question lay in its failure to affirm its full right of most exhaustive inquiry at the public session. Such inquiry, not only was there no wish to avoid, but the utmost willingness on the part of both church and pastor-elect to assist.

Jamaica Plain. CHARLES L. MORGAN.

## What the Laymen Really Want

A Study and a Suggestion from the Pews

BY ALFRED FEARING

In a New England town four evangelical churches held during the Week of Prayer a series of union meetings. These four—Congregational, Baptist, Methodist and Presbyterian—have been drawing closer together of late years and during the past summer held union preaching services for eight weeks, the happy result being that the church was full every Sabbath morning. Uniting for the Week of Prayer was, therefore, a logical result of last summer's union.

Now, what of the services, their aim, methods and attendance? The subjects were, God's Grace, Witnessing for Christ, Service, Prayer, all clearly and attractively presented by the pastors, followed by the usual appeal and calls for testimony.

The attendance, in a town of 14,000 inhabitants, from four churches having a resident membership of over 1,200, was as follows: Monday, 150; Tuesday, 100; Wednesday, 150; Thursday, 225; Friday, 250; an average of 175, or one-seventh of those who might be expected to attend. Every one of the 1,200 promised when joining the church to attend its meetings. But leaving this promise aside, why did not a large majority come to participate in services held for one week in the year all over Christendom?

It was not that the subjects chosen were not in themselves good, nor because the ministers were lacking. They are men of fine ability, of earnest purpose and devoted to the welfare of their people; and yet the people evidently did not hunger for the food which they supposed they would receive if they went to the meetings and which those who did go fed upon, namely, those conceptions of the Bible, of God, of Christ, of the atonement, of prayer, and of the future life which fully satisfied the needs of Christian people until a comparatively few years ago, and which do not longer wholly satisfy people any more than the stagecoach satisfies them when they want to travel.

I am strongly of the opinion that our pastors do not recognize this craving for the food suitable to sustain religious life in the times in which we live. The diet and cooking on which farm life thrived and grew strong in the early life of our nation would soon put the modern city man out of working order. Some in the church do not care by whom, when or how the Bible came to be. They believe it from cover to cover and that is enough. But many do care for these things and cannot believe the Bible to be an infallible book. Moreover, they believe that in our own time there are speech and literature inspired by God, and profitable both for instruction and edification as really as some

parts of the book called the Bible. And yet the pastor does not ordinarily help the inquirer at this stage. The pastor seems to feel that if he should plainly say that a good deal written by Henry Drummond of Glasgow and Henry van Dyke of New York, nineteen hundred years A. D., contains what is more Godlike and inspiring to a better life than some psalms of violence written by unknown Jews in Babylon several hundred years B. C., his church would be in danger of revolution.

I have attended revival meetings ever since my earliest childhood, and to my mind the revivals which we now need are not so much those of soul-saving, so called, as revivals of learning in religious matters among those who are consecrated to the service of God. The mass of the people in the churches are feeling the need of the enlightenment which has come during the past twenty years to ministers and theologians, who certainly are the ones who should first receive the light regarding the Bible and the things it teaches. But having received it, it is not fair to deprive us of it.

When the best research of the times, coupled with a method of thought, bred in an age of keen analysis and exactness in all lines of life, leads us to new views of Christ and the Bible, and when we cannot help seeing that the scaffolding which has stood during the long years of the building of the temple may be removed without injury to the building in which we worship, we want to be assured of these beliefs by the architects who have more exact knowledge of both scaffolding and temple than we have. It is not likely that we can modify certain conceptions of Christ and the Bible which we have held since childhood without sorrow, not because they are vital to our religious life, but because of their intimate association with the things which are vital. But it is no real kindness on the part of our pastors to shield us from the newer views. Let them rather tell us of and inspire us with the clearer and more rational conceptions and they need have no fear but that we will be able to bear with fortitude "the pain of a new idea."

Regarding the character of a series of meetings which would be an education in these matters, the following is suggested in place of the conventional address, appeal and testimony, which, however able, earnest and sincere they may be, have been worn threadbare.

After God's praise has been sung and his help and guidance asked, let the leader give an outline talk on the following subjects, taking one each evening, and let his

presentation be followed by questions and honest statements of thought and belief regarding them, using the same vigor and skill in drawing out conceptions held by the people that are usually shown in calling for personal experience.

*God.* How has he been regarded through the ages by the nations? How by the Jewish nation? Did Christ present a different conception of God than had been held before? How do our own thoughts of him differ from those held even in the early days of our nation?

*The Bible.* How do we happen to have such a book? Who began it and when? How was it added to from time to time? When and for what reason were parts of it discarded as being of little value? Is it likely that a similar process will be repeated in the future, or new material be added to it?

*Authority of the Bible.* What did the Jewish people think of it in early times and in later times? How did Christ regard it? Are all parts of it equally binding on our lives? The influence of Martin Luther and the Reformation on the idea of the authority of the Bible.

*Jesus and salvation.* Jesus' personality—can he be our Saviour even if we think some of that which was written about him is exaggerated? Just what is meant by salvation? Is the blood of Christ, any more than his life and teaching, the motive which leads us to be his followers, and to look upon God as he looked upon him?

*Inspiration.* What is it and is it in the world today as much as in former years? What attitude toward any subject must we have to become inspired regarding it? Was the inspiration of Sir Isaac Newton regarding the law of gravitation similar in kind to that of the authors of the Bible regarding God and his laws in moral life?

*The future life.* Beliefs among ancient people regarding it; Old Testament belief; Christ's teaching. What would our reason lead us to think of the matter in view of God's plan in the world as we understand it? Should we not be willing to trust God in matters beyond our understanding?

*At the last meeting.* Has the study and considerations of these fundamental questions fitted us for better service for our fellowmen, strengthened our character and given us a clearer idea of our relation towards God?

Let the cards of invitation, instead of vaguely inviting to a vague series of meetings, briefly outline the subjects to be treated and the manner in which all will be welcome to participate.



## The Home and Its Outlook

### The Pine

BY CLINTON SCOLLARD

Yon pine that pinnales the height,  
And meets the tempest's stress and sting,  
Stands, in the vast white reach of light,  
As green as in the flush of spring.

Thus would I have my heart abide  
Through age's wintry tyranny,  
Proof against turn of time and tide,  
Forever vernal like the tree.

To the Children,  
Childish Things

To every rose its thorn, and even to the confidential companionship between parent and child, a danger to be guarded against. In the pleasure of watching the child's mind mature, and the delight of seeing it begin to enter into the concerns of the older members of the household, there is a temptation to impart to it more of their cares and anxieties than it really ought to know. Intelligence and sympathy develop in advance of endurance, and the poor little creature is overtaxed. It grows nervous and irritable—hysterical, perhaps—and the cause is sought at school, when really it is the strain at home that is to blame. Mr. Ewing, in her pathetic *Story of a Short Life*, speaks of the "brain-fag" that comes to a sensitive child from trying to live at grown people's level. There is a heart-fag that is worse still. Business troubles and all other serious perplexities are best kept out of young children's hearing as much as possible, and the more mature the child the more reason for the caution. The helpfulness that is so precious to fathers and mothers would better be the helpfulness of willing hands and feet than of sympathies too strongly stirred.

### Condolence on the Death of Children

BY PATTERSON DU BOIS

No sorrow is so exquisitely touched with pathos as that which comes by the loss of a little child. No other so delicately flavors the bitter with the sweet. It is true that every bereavement has its own peculiar poignancy. To the mourner himself, his case seems to stand alone, and, in a sense, it does. Yet griefs, like joys and all other estates of the soul, can be grouped in kind as well as in degree; and of these kinds the sorrow for a lost child is the least like all others, and can be least appreciated by those to whom such a woe has never come.

A longer article than space permits would be needed to treat adequately the whole subject of what might be called the Art of Condolence. Spontaneous and hearty, and even artless, as our sympathies ought to be, circumstances so differ and human nature so varies that it is quite legitimate to speak of the most effective expression of our sympathies—our condolence—as an *art*. This detracts nothing from sincerity but rather adds to sincerity the obligation of wisdom.

The foundation of condolence of any kind is the appreciation of the situation

—the realization by the sympathizer of that which is essential and peculiar to the case. This realization depends upon the condoler's sympathetic imagination and his sensitiveness to impressions, but perhaps, most of all, it is conditioned by his own personal experience. One who has had no approximate experience of bereavement is thrown back entirely upon his imagination; and no form of loss is so difficult for the average inexperienced person to imagine as the loss of young children.

What, then, are the essentials of the acceptable and helpful ministry of condolence to an afflicted parent? First and foremost, we must show him that he is not forgotten. A visiting card with or without the word "Sympathy" on it goes far to speak remembrance, and it is usually more acceptable than a strained effort to say something when the condoler really has nothing to say. But some persons of deep feeling properly obey the impulse to write a note expressing their sympathy. The card seems too slight and perhaps too conventional. Depth of feeling insists upon something more.

Here the ministry becomes exceedingly delicate—especially to one who has had no personal experience in the loss of children. In any case the mourner is supersensitive and it is easy to say the wrong thing to him. Some persons in affliction delight in speaking and in being spoken to of the absent; others are just the reverse. The mourner's nature, character and circumstances must be a guide. It is easier to say too much than too little, and to be too general than too special. One must, therefore, be brief and special. Every sorrow has its individuality and aloneness, and this must be discerned and addressed. The less the evidence of this discernment the more formal or conventional does the condolence appear to the mourner. Naturally, the more experience in sorrow the condoler has had the more discerning will his sympathies be. Yet a person with strong sympathies but without experience may be a better condoler than a person with "experience" but wanting in sensitiveness.

It is evident that writers of letters of condolence may be regarded in two classes, even though the line of division be not sharp. The partition rests mainly upon experience. This divides those who *know* by having suffered, from those who *do not so know*. I have often heard a newly wounded heart say to one who had himself passed through a similar experience, "You know what it is." His presence is enough because he is known to be a graduate in the same school of sorrow.

What, then, of those who do not know by experience what it means to sit by a child's dying bed and see Innocence pass over into the Great Beyond? Their sympathy is valued too, but their expression of it is even more delicately difficult. As they cannot recount experience, their danger lies in a tendency to be florid, sentimental or expostulatory. Most mourners dread the preaching "condolence." They do not want to be advised against being rebellious, at least until they have openly declared themselves so. I have

known the most docile of mourners to be harshly warned against rebellion. Neither is there a high order of comfort, to one who has lost a little boy, in being told that had he grown up he might have lived to be a drunkard or a villain! Even to be reminded that the deceased has escaped the pains and troubles of this world is small condolence, since it is not the child's *condition* that harrows the mourner, but the simple fact of his absence.

No, the truth is, the vacancy, the silence, the disappointed habit of ministering to children because of their dependence, the pathetic suggestiveness of their haunts, their apparel and their playthings, dominate every thought and feeling. If the mourner knows that that situation is appreciated, his grief is softened by feeling that it is in a degree borne by other shoulders—on the principle popularly phrased, "Misery loves company."

Perhaps the best realization that the inexperienced condoler can display is to profess his utter inability to realize the poignancy of a sorrow such as has never come into his life. This is true of condolence in any case. And yet if he has any sympathy with childhood—especially if he knew the child—he can refer to him in terms that please the stricken mother and father, and so give them a feeling of companionship in the sense of loss.

As for the experienced sympathizer, he may in a measure recount his own troubles, testifying to the new outlook, the new point of view that comes with affliction, the education it has brought him, the spiritual culture that has resulted in an increased power to sympathize with and help others in grief, and the making heaven and the eternal more real. A great sorrow is a great opportunity. Others will rise or fall by the mourner's failure or his fortitude. It is the supreme moment of the Christian witness. This need not be preached, but offered as comfort learned in experience. But in any case, a letter of condolence must be gentle, delicate, unstrained, genuine. The main thing is loving remembrance; and the best remembrance is that which shows appreciation without assumption.

### The Lasting Rose

When ways are foul with trodden snow,  
And flaying winds drive through the street,  
And blue-lipped, muffled people go  
With cautious, cramped, uncertain feet,

You see behind a misted pane  
Great clouds of green and pink and red,  
You enter, and find Spring again,  
Soft air, spoils of a garden bed:

When other ways, with other snows  
Are bad to walk, and harshly free  
Through life's sad looks the bleak wind  
blows—  
Turn to the books of poetry.

—Gertrude Hall.

It was the special idea of the apostle that parents should be polite to their children. Out of such politeness flows the courtesy of children to one another.—Robert F. Horton.

## For the Children

### Blowing Bubbles

See, the pretty planet!  
Floating sphere!  
Faintest breeze will fan it  
Far or near;

World as light as feather;  
Moonshine rays,  
Rainbow tints together,  
As it plays;

Drooping, sinking, falling,  
Nigh to earth,  
Mounting, whirling, sailing,  
Full of mirth;

Life there, welling, flowing,  
Waving round;  
Pictures coming, going,  
Without sound.

Quick now, be this airy  
Globe repell'd!  
Never can the fairy  
Star be held.

Touch'd—it in a twinkling  
Disappears!  
Leaving but a sprinkle,  
As of tears.

—William Allingham.

### The Ragged Mine

BY ROSALIND RICHARDS

At first I didn't see how I could bear to be four whole weeks at Mrs. Carey's. Mrs. Carey is mother's godmother and lives in Boston, in a great big house, in rather an old part of the city, I believe. It would be a delightful place to play at being princess in, having high rooms, with heavy old hangings and thick rugs, and a kind of rich, dim look to everything. But you cannot very well play princess all by yourself, and besides I cannot think how any one ever thought of building houses in such a stupid way, just alike, like slices, down the street, and all hard bricks and stone.

When dear mother was ill and it was first decided that papa must take her away for a change, and that I was to stay at Mrs. Carey's, Aunt Eleanor said it was a great privilege to stay in such a wonderful house and that I should enjoy every minute of it, but papa only said he knew I would try to be a good, cheerful girl for mother's sake. I did try, and wrote every day to dear mother and to Billy.

Mrs. Carey was very kind and gentle to me. After luncheon and at afternoon tea she sat working at some wonderful fine lace and told me about mother when she was a little girl, and I sat opposite her in a high, stiff chair and did my sampler, which I was ashamed of, it was so queer and knotty—not in the least like Madge's and Helen's. When she went up to her room she left some big old picture-books for me to look at and wound the music box. Quite often she took me for a drive in the park, and when it didn't rain Marcella, who is Mrs. Carey's maid, took me for a walk in the Public Garden. It is queer, though, to have to be taken to walk by some one else when you are not used to it, and besides it rained a great deal at that time, and I am afraid I often forgot about being cheerful and sat

looking out of the window at the gray street, and wondered what Billy was doing at home.

If I had tried harder to keep busy and had invented a good game to play, I know I should never begun making faces at the little boy next door, which I am ashamed to say got to be quite a comfort. Our bay window looked into his. Ours was bolted and so was the one on his side, so we could only look at each other; and I don't know what made us think of it, but one day we began seeing which could make the worst face. Of course I was much too big for making faces, having been ten in June. He was only eight, I think, and one day, just as I was in the middle of the horriblemest face I could think of and he was making one quite as bad, his mother came and saw us, which stopped the game.

It was a few days after this that I first saw the boy in the *other* bay window, the one on the left-hand side. He was about as big as me. He had red stockings, and brown eyes that seemed to be dancing with fun and liveliness. I was rather staring across, not thinking about him but only of what fun we could have if he was Billy and we were in some place less horrid than a city, when suddenly he put up the sash and scrambled out on to the little balcony that both bay windows open on to. He signed to me to open my window, and I tried, and it came up quite easily. I climbed out on to the balcony.

"Isn't this jolly?" he said. There was a hurdy-gurdy two doors off, and opposite a man washing windows and whistling, and a big mastiff sunning himself on the steps. We stood watching.

"Any one looking after you?" said the boy. I asked him what he meant, and he said, "Any nurse, guardian or jailer?"

I told him no, and he said, "You're in luck!" and whistled. I asked him if he had, and he said, "Jemima, yes!"

I asked him if he lived there, and he said no, that he was only making a visit with his Aunt Caroline, "for two solid months, too!" I asked him where he did live, and he said in no particular place, that he lived with his father, who was a geologist, and rather famous, and that they had stayed in places all over the world, sometimes in wild mining camps and frontier stations.

"You wouldn't think it," he said, "but I've been in Korea; and now I wear gloves, and have a nurse."

You cannot imagine anything more scornful than the way he said this.

He sat on the edge of the balcony and dangled his scarlet legs, and I told him about Billy and the younger boys.

"I say," he said, "we can talk across in deaf and dumb letters. I can talk them as far as x;" and then he said, "Hi, Ginger!" and hopped back on to the balcony and in at the window with one jump. I could hear a French kind of voice saying, "Monsieur Gerns, I defend you to do zat some more!"

We did talk whenever, as James said—his name was James—they weren't after him. He said that x, y and z weren't at all necessary, and they aren't, for k's and i and s do exactly as well. We did not

see much of each other at first because of his nurse. She is French. James's name for her is Gorgonzola, which he says is really a very strong kind of cheese, but her real name is Thérèse. She is very strict about his playing with strange children, and we never looked out when she was near the window.

"Of course I could run her from here to Bunker Hill," James said, "but I gave my word of honor to father to behave." And he did always mind her when they were in the street, and wore his gloves (though sometimes inside out, which she could not bear), but when she was unreasonable in the house he would only obey what his aunt told him. He explained this all to Thérèse at first, and was perfectly, though politely, firm about it, no matter how much she stopped his pudding.

Afterwards, though, we were allowed to play with each other as much as we liked. His Aunt Caroline turned out to be the rather thin, tightly-dressed lady who often calls on Mrs. Carey. We usually played in James's house, from not wanting to disturb Mrs. Carey, who, I am afraid, never knew about all the things we played. I thought I ought to tell her, but she is a little deaf, and so is Marcella, and some of our games sounded queer when you explained them. And when she patted my hand, and said she could always trust mother's daughter, I often felt a little guilty, particularly about the candle grease.

It was my game at first. You drew cold water in the bath tub and held a lighted candle over it, and the wax dropped and spread out into pretty little cups like flowers. I also molded things, cups and saucers, from melting candles, and wished I had as clever fingers as Kitty, who has made a whole dinner-set for her dolls from the blue and white candles in the play house. James changed the game a little, and we made candle-grease balls, like marbles, instead, and dropped them from the landing above into the big hanging lantern in the hall, which is never lighted. We got it over half full, and I wonder if any one will ever find them. James had another game, which was to drop shoes and rubbers, and sometimes oranges, from the top landing down all the four stories, because it annoyed Thérèse so frightfully, but I thought it was hard for Maggie, the housemaid, and James said that was so, and we gave it up.

These were indoor games, though, that we played in rainy weather, and we stopped them as soon as we got interested in the Ragged Mine. Of course it was not a real mine, which would not be likely in a city, but a great hole the workmen were digging in James's Aunt Caroline's back yard—something about the water works.

We began to get interested in it when she—James's aunt—forbade our playing Rocky Mountains along the back yard fences. I suppose it was not a very good plan, being in the city, but it was the only climbing I had had since I came away from home, and besides James was so funny. Thérèse forbade our climbing



fences at once, but James would not stop until his aunt forbade it, too. Of course he was quite out of Thérèse's reach on the fence, and she cannot bear him to talk to her in strange languages, of which he knows a good many; so when she scolded and stormed at him and said, "*Mais c'est affreux, ces jeux-là*," he dangled his scarlet legs and called her a *Likien-schlanker Crocodil* and other good names, which he translated for me.

When the Ragged Mine got deeper, with raggedy edges and queer great pipes down below, we stood and watched the workmen all the time, and when they were gone home to dinner used to jump down and climb out again, till it got too deep. At last it went down so far that not even the workmen's heads stuck out, and then we heard them saying that they would have to dig into the house next door.

That was frightfully exciting, though nothing to what happened afterwards.

We watched them breaking into the brick walls with picks, and heard the ring and tumble of the bricks, and at last there was a black hole leading into the other people's cellar. Once we saw through the hole the apron of a person who had come into the cellar to get something, and once a candle lighted up the darkness for a minute.

One day, when the men had gone home to dinner, we stood watching, and the black hole looked more interesting than anything you ever saw. James looked carefully, to see if Thérèse might be at hand, and then said it was a chance we mightn't have again in all our lives, and put one leg over the edge. He jumped, and I hung and dropped; and then I said:

"O James, we never can get back again."

He thought we could by standing a piece of pipe on end. "And even if we can't, the workmen will be back in an hour, and they will jump us out. That will be rather bad, for then we shall be late to dinner, and Thérèse will find out and Aunt Caroline will forbid us playing here any more, but we can't help it now."

It was the blackest darkness I ever saw, inside, and cold, with a damp earthy smell. I felt like ten Guy Fawkes rolled into one, and said "O" quite suddenly when James, who was feeling for a door, felt me instead. He found a door, and we went up some dark stairs and found ourselves in a passage way beside the furnace. Beyond us was another door, leading up another flight of stairs, but between us and it was the servants' dining-room, with the door wide open, and all the servants sitting at dinner.

James said, "Of course we could make a rush, and get past them, but we might want to come again, and besides we are not doing anything that we are ashamed of." So he went forward and said, in the very polite way he has of speaking, "We have come from Mrs. Mixer's, which is next door, and we are going upstairs," which I think was a brave thing to do. I am not afraid of swimming beyond my depth, nor of climbing, even the big ash at home, but of speaking to strange people I am.

They stopped eating and stared at us, and the very fat one, that we found out

afterwards was the cook, dropped her knife and fork in her plate.

[To be concluded next week.]

### Dirge in Woods

A wind sways the pines,  
And below  
Not a breath of wild air;  
Still as the mosses that glow  
On the flooring, and over the lines  
Of the roots, here and there,  
The pine tree drops its dead;  
They are quiet, as under the sea.  
Overhead, overhead  
Rushes life in a race,  
As the clouds the clouds chase;  
And we go  
And we drop like the fruits of the tree,  
Even we,  
Even so.

—George Meredith.

### Common Sense about Horses

The writer well remembers that, very recently, as he was driving a young and headstrong horse past one of the numerous city excavations in New York, he reached a place where there was barely room to pass an approaching hansom cab containing two ladies. When abreast of the vehicle, the young horse gave formal notice that he was about to make a bolt directly toward it; and to prevent this the writer shifted the bit smartly in his mouth, and, as he failed to respond, struck him twice very sharply with the whip, thereby forcing him to answer his bit, and to escape, by a very narrow margin, a serious accident—as otherwise he would inevitably have landed in the cab, and probably on the laps of the ladies.

As the cab passed (by a hairbreadth), one lady leaned out and exclaimed, "Oh, you brute! You ought to be ashamed of yourself!"

The writer chanced to know who she was and followed her to her house, where he sent in his card and requested an interview. This granted, he explained his action: showed her how, by the exercise of needful severity, her life and that of her friend had probably been saved; explained the necessity for prompt action, and then asked her, as she had criticised the deed, to prescribe a more effective and prompt method of evading subsequent similar occurrences.

To this the lady was frank enough to reply that she knew nothing whatever about horses, but had a keen love for them, and resented anything that looked like abuse; understood that they must be controlled, although all her sentiments were against severity and for kindness—and handsomely allowed that she had been wrong.

On leaving, the writer asked if he might be permitted to take the temperature of a corner where hung an aviary of several disconsolate appearing birds, quite near a steam radiator in full blast. Permission being granted, the bulb was found to register ninety-two degrees, and the lady was as much pained to learn of the cruelty which she had continually practiced upon her pets as was the writer at her original accusation. This was a case of excess of sentiment and of lack of ordinary common sense—the well-meaning woman was ignorantly inflicting every day more real suffering upon her birds than a daily flogging would have afforded the horse.—From Ware's *Our Noblest Friend, the Horse* (Page).

We have no agents or branch stores.

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## The Conversation Corner



WASHINGTON was a far-sighted man, but do you suppose that when in 1790 he sat—stood?—for Trumbull to take that famous portrait which our Corner artist has adapted to our use, he had the least possible idea that his pictures, in the form of postage stamps, would be distributed a century after his death in uncounted millions, or that, sold at two cents apiece, they would carry letters, not only the whole length of the thirteen colonies, but to the Pacific Ocean, and across the Pacific to the possessions of his country on the borders of Asia? Let us improve the anniversary by talking about

## POSTAGE STAMPS

By the way, have you all seen the new and beautiful two-cent stamp? One has just come to my desk on a Corner girl's letter. That surely belongs to our anniversary, for although it is evidently copied from the familiar Stuart portrait, WASHINGTON is printed under the face, as also the years of his birth and death—tell what they are, children, without looking in your book! The picture of Martha Washington, on the new eight-cent stamp, is doubtless from the companion Stuart taken at the same time. Now for letters.

Dear Mr. Martin: Thank you very much for the Newfoundland stamps, and for the Corner with the picture of our Billy. . . I would be glad to get some Japan stamps.  
Glen Ridge, N. J. MORTON S.

That was the first I knew that it was Morton's New Jersey dog Billy that came down over Mohegan Bluffs on Block Island and invited himself to our beach picnic!

Dear Mr. Martin: . . . I like to collect stamps, and expect a new album on my birthday, which is Feb. 27.  
Gridley, Ill. LEE K.

Greetings to Lee K.; if he lived near by I would send him a bouquet—and some stamps.

My Dear Mr. Martin: — tells me that you would send me some stamps if you knew what I wanted. I would like very much the four, five and ten cent stamps of the Pan-American issue, and any others that you have.  
Mt. Hermon, Mass. WILLIE S.

I am all out of Pans; what "others" do you want? Look out for Dr. Grenfell, if he comes up your way about these days, and give him the school yell!

Dear Mr. Martin: . . . If you hear of any one who wishes to exchange for South African stamps, I have Cape of Good Hope stamps of the lower denominations, of the three last issues. I would like Confederate stamps, Chinese and any from Central and Northern Africa.  
Danville, Va. HERBERT C.

No doubt some Cornerer will hear.

Dear Mr. Martin: Can stamp books be obtained through the Conversation Corner now, and at what prices?  
Stanwich, Ct. ALICE F.

I went down to Noyes & Co.'s store, 131-2 Bromfield St. (Boston), and saw two kinds: 19th century (including 1900),

at \$1.50 and \$2.50 (board or cloth binding), and 20th century (only for new stamps), \$1 and \$1.50. They will give us a discount—write to them for circular; say "Cornerer."

Mr. Martin: My boy has a collection of stamps, but finds difficulty in classifying them and finding their value. How can he get help in this line?

Weiser, Ida.

He needs a "Standard Postage Stamp Catalogue"; address as above. Another lady writes about

. . . a collection of postmarks which our K. D.'s [not kids but King's Daughters, I suppose] would like to give to some shut-in children. Can you send me addresses of any?

M.

No. I have a book on my shelf, partly used, which some invalid might take interest in filling. Going to a Boston bindery, the other day, I found that the foreman—not a "shut-in" by any means—was a hobbyist in that line. He showed me one of seven large volumes, containing postmarks from all parts of the country, carefully classified and bound in such a way that he can put in new sheets. He had about 1,200 from Ohio alone! Why is not that an instructive diversion for a boy or girl as well as a middle-aged man?

Dear Mr. Martin: In looking over my *Congregationalists* for the year past I have taken special interest in stamp letters, and wish you would send me addresses of [etc.]. I find the fad as interesting as ever. I would be glad to exchange and have many duplicates. I would like to inquire what the emblems on the Canada coat of arms stand for.  
Cambridgeport, Mass. M. W.

Writing some days ago to Dr. Grenfell's friend, Mr. Kellogg, in Halifax, I inclosed that? Curiously enough, since I began writing now I have this telegram from him:

Dominion arms properly consist of arms of original provinces, Ontario, Quebec, Nova Scotia, New Brunswick, quartered on shield, sometimes surrounded by wreath of maple leaves, surmounted by crown.

Mr. K. was "awful kind" to send that just in time. Does it cover Miss W.'s inquiry? One more kind thing: a gentleman in a manufacturing establishment, who apparently keeps track of the Corner, handed me a while ago an envelope of Mexican stamps. If any Cornerers want these, or addresses, or other information, I will send—provided they send me one of the new or old pictures of Washington, uncanceled, which I will return to them, after I have looked at it!

## BOY'S LETTER TO SANTA CLAUS

This was the letter which D. F. left out of our post-Christmas number last week; it was sent to me by a friend in Colorado, and is different from all the rest!

Dear Santa Claus: I don't want a Christmas tree, because I want to let it grow and look pretty up in the mountains. It isn't right to chop them down because they belong to their homes in the mountains where they live. You can leave my presents right around the room, and put my toys in the corners, and in my stocking too. I send you two loves, and two Johnnie Bear hugs, and two plain hugs. Please send me a nice big automobile, with a man sitting up in front that works it. A new stuffed bunny, and a watch, a shovel and a hoe and a rake like Leroy's, and an ex-

press wagon and a fire-wagon, and a hook and ladder and engine and police patrol and a horse and a little pistol. I won't ask for a wheel just yet, 'cause I'm not big enough. I'm four years old on my last birthday. I'd like a box of tools if you think I'm big enough to play with them. I'm Dr. R.'s boy and you've been down our chimney before. Dear Santa Claus, you have been very good to me, and I appreciate what you have sent me. Good By, Santa Claus.

Colorado Springs, Col.

WALTER R.

P. S. If you haven't enough to take around, it will be all right if you don't bring all I asked for. I won't feel bad, because I want the other little boys to have presents too.

No doubt St. C. noted this postscript and shared the list with "the other little boys"; there would be still enough left for Walter! I have been specially interested in noticing the *useful character* of the presents brought in that Christmas sleigh—things for reading, writing, wearing, working, healthful playing; but I don't believe in that rifle!

And now come letters from the Pacific coast and New Mexico, too late to print—it was not the children's fault but "Uncle Sam's." Harry and Marie M., San Francisco, got water-bottles, bicycle stockings, a doll's go-cart and a girl's picture (when I was young, that was thought a very useful present); Frances C. in Oregon had "a beautiful moss-agate from our own Oregon coast, and a picture of the old house in Northampton, Mass., in which my grandfather was born;" and little Joey Heald in New Mexico "got an overcoat, a necktie and a book called Robinson Crusoe!"

## For the Old Folks

I have a cart load ("doll's go-cart!") of questions and answers for them, but one takes precedence this week.

Will you please print in the Corner Albert Pike's poem, "The Grave of Washington." I have never seen but two verses. Are there more?

Ipswich, Mass.

J. H. T.

Albert Pike, though born in Boston (in 1809), and a boy in Newburyport, was a pioneer man of the West in life and style; officer of Arkansas cavalry in Mexican war, leader of Cherokee Indians in the Confederate army, and writer of considerable poetry published only in periodicals. I have failed to find this poem in books—thought I should at the Boston Public Library, but my card came back with the tantalizing indorsement, "Not on shelf." But Mrs. A. C. copies it in full from "The Golden Wreath."

Disturb not his slumbers, let Washington sleep,  
'Neath the boughs of the willows that over him weep;

His arm is unnerved, but his deeds remain bright,  
As the stars in the dark vaulted heaven at night.

Oh! wake not the hero, his battles are o'er,  
Let him rest undisturbed on Potomac's fair shore  
On the river's green border so flowery drest,  
With the hearts he loved fondly, let Washington rest.

Awake not his slumbers, tread lightly around,  
'Tis the grave of a freeman, 'tis liberty's mound;  
Thy name is immortal, our freedom ye won,  
Brave sire of Columbia, our own Washington.

Oh! wake not the hero, his battles are o'er,  
Let him rest, calmly rest, on his dear native shore;  
While the stars and the stripes of our country shall wave,  
O'er the land that can boast of a Washington's grave.

Mr. Martin



## The Campaign of Testimony\*

### X. The Testimony Overcoming Superstition

BY PROF. EDWARD I. BOSWORTH

This lesson constitutes the last paragraph in one of the great divisions of the book of Acts. At its close the author sums up the situation in the same triumphant tone that he has used at important junctures before: "So mightily grew the word of the Lord and prevailed" [v. 20; cf. 6: 7; 12: 24]. His dominant purpose, to trace the progress of the testimony from Jew to Gentile, from Jerusalem to Rome, is evident in the fact that as he begins again in verse 21 a new division of his history he represents Paul to be facing Romeward: "After I have been there (Jerusalem) I must also see Rome."

1. *The contest with superstition.* Luke has pictured Paul in Athens, the university city; in Corinth, the great commercial center, and now the victory in which the word of God prevails is won in Ephesus, the great center of Oriental superstition. The city was famous as the meeting place of Christian and Oriental civilizations, and constituted, perhaps, the strongest possible barrier to the progress of the gospel. For a period of at least two years Paul preached daily in the lecture room of a professor of rhetoric. According to one manuscript he occupied the room from 11 A. M. to 4 P. M.; that is, after the rhetorician was through with it and during the heat of the day, when most men rested (Ramsay). Paul probably worked at his trade until eleven o'clock [cf. Acts 20: 34, 35], then began his teaching and sometimes continued it far into the night [20: 31].

The steady, daily proclamation of the gospel began to tell upon the situation, and its effect was increased by miracles of a sort calculated to impress the Ephesians. Luke illustrates the powerful influence of the new teaching by citing the humorous incident of the Jewish magicians who attempted to borrow Paul's formula for casting out evil spirits. There were Jews who dealt more or less in magical incantations in Palestine in Jesus' day [Matt. 12: 27]. Here in Ephesus were certain relatives of the high-priestly family who were engaging in religious, or pseudo-religious, practices with the same strong commercial instinct that seems to have characterized the heads of the family in Jerusalem. In the crazy man's attack upon his would-be healers the power of Jesus was proven to the citizens of Ephesus in a manner suited to their habits of thought.

2. *The power of the word of the Lord to secure openness and honesty.* Jesus himself had a peculiar ability to bring hidden things to light and to make manifest the real character, even in the cases of those who had not really understood themselves. Pilate, for instance, had probably never realized what kind of man he himself really was until the hours spent with Jesus on the morning of his execution. The faithful preaching of the word of Jesus appeals to the consciences of men and reminds them of evil practices that they might otherwise view with indifference. It calls upon them to come

out into the open and to deal frankly with all men. Such was the effect in Ephesus. Week after week those who had professed themselves to be disciples, but had not wholly given up the use of magical incantations and efforts to deal with evil spirits, confessed their wrongdoing and declared their purpose to abandon such practices.

3. *The power of the word to make a man cut off all possibility of returning to evil.* These men in Ephesus, in response to Paul's preaching, even burned their treasured formulas of incantation and so put away forever the temptation to resort to them in time of need. Luke emphasizes the earnestness of their purpose by stating the value of the books burned. If a "piece of silver" was a *denarius* or a *drachma*, the amount equaled about fifty thousand days' wages [cf. Matt. 20: 2], or from \$50,000 to \$75,000 in modern money value. It seems unlike Luke, as Professor Ramsay says, to lay so much emphasis upon the money value of the sacrifice. Very likely, however, Luke, in gathering the material for his brief account of the Ephesian work, found that the money value of the books destroyed on this occasion constituted a favorite item in the current account of the church's early history, and therefore incorporated it into his narrative. He may have anticipated that his work would be widely read by the churches mentioned in it; and wished it to seem to them a worthy account of the great epoch.

Many men discontinue an evil practice without being willing to cut off all possibility of beginning it again. A man who had struggled with the drink habit once said to the writer that he had sometimes after a debauch vowed to God with tears that he would never touch liquor again. "But," said he, pointing to the base of his brain, "away back here I knew all the time that after a while I should take another drink!" Men sometimes like to play with temptations to which they do not propose to yield. They are not willing to take a step so decisive as practically to preclude the possibility of ever in a single instance indulging the propensity again. It is this desire not to part company absolutely and forever with all that is inconsistent with the Christian profession which leads men to hope secretly that they are Christians without making any public confession of it. They feel that there would be no easy retreat if they were to make a public declaration of their discipleship. A fundamental source of weakness in the lives of some professing Christians is their unreadiness to cut entirely loose from whatever might lead easily back into the old life. For all such there is an inspiring suggestion in the picture of this group of Ephesian Christians standing about the burning books, their determined faces lighted by the flames that were consuming what might easily be a source of temptation to them. Power in the Christian life is conditioned upon unreserved renunciation of all that ministers to evil.

## President Gates and Pomona College

BY REV. CHARLES B. SUMNER

Under the strong and energetic leadership of Pres. George A. Gates, Pomona is moving forward with accelerated speed. The student body has increased this year thirty per cent., the Freshman Class sixty per cent. The same rate of increase the next year, confidently predicted, would bring the Freshman Class up to the corresponding classes of Dartmouth and Amherst in the late nineties and to Harvard and Yale before the Civil War.

Progress has also been made in the assets of the college. Within a year more than \$100,000 have been raised, and the college, now free from debt, has assets amounting to \$300,000, of which \$187,000 is endowment, the rest being invested in the plant. In raising among its constituency the large amount necessary to meet current expenses and accumulated indebtedness and to secure additional endowment Pomona was compelled to take secured notes on interest running five years.

These years bid fair to be the crucial period of Pomona's future history. For southern California, with its enterprising and cultivated people, the ideal field for such an institution, is growing rapidly, and looking forward in the near future to a dense population. Pomona, therefore, to hold this field cannot stand still even for one year, but must expand and strengthen her forces to meet the demands of an exacting constituency and of these progressive days.

This is the situation President Gates is called upon to face. Urged on by conditions beyond control, his administration has accomplished seeming impossibilities; and now, at the very acme of this large success, with the grandest opportunity ever offered such an institution just within reach, again the impossible is demanded. The home resources drained, the natural sources of supply cut off for five years and the college not yet fairly on a basis of self-support, the imperative call comes for immediate enlargement.

Many and loud as the calls of poverty and suffering are from every side, there are surely few which promise more in rendering effective benevolence already invested and in influencing the sources of Christian activity at a strategic point for long years to come. Tided over these next years Pomona's future is assured. Southern California and her own alumni will abundantly supply her needs.

The session of the Harvard Summer School of Theology for the year 1903 is to be devoted to the general subject, Principles of Education in the Work of the Church. Prof. H. H. Horne is to lecture on Recent Movements in the Philosophy of Education, Prof. George A. Coe on the Problems of Religious Education, and Rev. S. M. Crothers on Modern Educational Ideals and Their Effect Upon Religious Education. There will be lectures by Prof. George B. Foster on Authority and Its Educational Value in the History of Christianity, and by Prof. F. A. Christie on Conversion and Christian Nurture as Illustrated in the History of the New England Churches, and Prof. N. S. Shaler will speak on the Emergence of the Religious Sentiment in the Education of Man. Of the members of the faculty of the Harvard Divinity School, Prof. Ephraim Emerton is to lecture on the Materials and Methods of the Study of Church History, and Prof. E. C. Moore on Modern Thought and the Minister as Teacher; Prof. J. H. Ropes will speak on Exegetical Study, and Prof. Edward Hale on Homiletical Study, and Prof. F. G. Peabody will give two lectures on the Religion of an Educated Man. In response to a request made by a number of the students of the Summer School during the session of 1902, Prof. G. F. Moore is to give in four lectures a review of current theological literature.

\* International Sunday School Lesson for March 8. Acts 19: 13-20.

## The Literature of the Day

### The Social Unrest

This is a book which needed to be written and which, being written, should be widely read.\* Its primary purpose is to show that there is a case between labor and management and one of profound importance; a case that cannot be disposed of in an offhand way by either of the two parties to it or safely neglected by the community; a case that is bound to be pushed to an issue in a high degree disastrous or in a like degree beneficial. It does not belong to the manager because he is in possession of the field to deny the rights of labor or to treat them slightly. In many cases the manager is coming to see and feel this fact, and the employer who blindly and selfishly seeks his own is only preparing the community and himself for more disastrous results. We can no longer tell the promise of the weather by looking out of a single window, but must get a survey of the entire horizon. An adequate sense of the seriousness of that with which we are dealing in existing social conflicts and of the extent in which the future is involved in them is the chief and most general need of society in the United States. Our cheerful optimism is no longer in order; we must address ourselves seriously to justice.

The second important impression of the volume is, that if we refuse to treat this problem on an economical basis where it belongs and where a satisfactory adjustment is most hopeful, it is sure to be carried into the political world, where many other and confusing interests will be involved. If we wish to escape widespread and revolutionary changes we must accept the just claims that are brought to our door. That is what democracy means, an appeal to political action, and that appeal once made the wealthy class will lose their pre-eminence. Many interests will be unseated and the restoration of order will be a most difficult task. The author does not so much aim to enlarge on one or another portion of the controversy as to create a just impression of its magnitude, of its inevitable character and of the candor and consideration with which it should be met.

The chapter on the use of machinery is especially instructive. Great callousness in the public mind is shown by the fact that we have allowed the brunt of the suffering and the disaster which have attended on its introduction to fall on workmen.

The observation of the author has been wide and his use of it is of the best. He seems to us, however, to find more of the socialistic temper in co-operation than belongs to it. If we put the wage system at one extreme and a civic socialism at the other, co-operation is much nearer the former than the latter. As a whole the book expresses admirably that attitude which every American citizen should acquire.

JOHN BASCOM.

Rev. W. Garrett Horder makes the suggestion that Mr. Stopford Brooke, who knew James Martineau well, might find less worthy

\* The Social Unrest, by John Graham Brooks. pp. 395. Macmillan Co. \$1.50 net.

occupation of his time than in giving the general public a brief biography and full estimate of the great theologian, which would have a sale and fill a niche that the large biography by Messrs. Drummond and Upton never can.

### John Burroughs as a Critic of Literature

Mr. Burroughs is himself a literary producer with a strong individual quality, and brings to these studies of literature\* a clear and sensitive thought and taste. "The public, which knows him as a companion of the birds and observer of the ways of the out-of-door world, will turn to these critical essays with some curiosity and a pleasant sense of expectation. The curiosity will be quickly satisfied, for the writer of these papers is simply and quietly himself; the pleasure of companionship with so wide-awake an observer and unconventional a student will go with the reader to the end.

It is humanity—the individual touch—which carries the day with Mr. Burroughs as he wanders in the field of books. "The ideal critic," he tells us, "will be disinterested and yet sympathetic, individual and yet escape caprice and bias, warm with interest and yet cool with judgment; surrendering himself to the subject and yet not losing himself in it." How far he attains his own ideal the reader must judge; the main thing is to know with what thought of perfection a writer approaches his work.

The author's taste for nature shows itself among the purely literary themes in papers on Gilbert White, Thoreau and Nature in Literature. One of the striking essays treats of Democracy and Literature. This he ends with a question about the possible uses which a nature copious and powerful enough might make out of the vast and varied elements of our materialistic civilization.

We may safely leave Mr. Burroughs to his own audience, which is ready to listen to him upon any theme; but not without telling others that here is a readable and suggestive book about books and writers, by a man who knows his own mind and can express it, and who is well worth listening to.

### BIOGRAPHY

Life and Correspondence of Henry Ingersoll Bowditch, by Vincent Y. Bowditch. 2 vols. pp. 337, 397. Houghton, Mifflin & Co. \$5.00 net.

The striking portraits which adorn these two volumes show what manner of man they commemorate. Dr. Bowditch was born in Salem, the son of Nathaniel Bowditch, the mathematician. His life ran parallel with the two great movements for the freedom of the slaves and for public control of the avenue of peril to health. Of the one his enthusiastic sense of justice and constitutional inability to consider compromises made him one of the most fearless New England leaders; to the other he was drawn by his rare medical knowledge and by the call of the executives both of his state and of the nation. This biography brings him before us in his youth in Salem, his studies and social opportunities in Paris and elsewhere in Europe and his long citizenship in Boston. The book is a son's labor of love and yet by copious use of letters and journals the father is made to reveal himself.

\* Literary Values, by John Burroughs. pp. 264. Houghton, Mifflin & Co. \$1.10 net.

This large autobiographical element and the author's self-restraint and frankness bring the life it depicts fully before us. Dr. Bowditch, aside from his relations with the famous men of his time, in his fearless independence of character and his willingness to serve the public at cost to himself, is a man well worth knowing. The work is a real addition to our knowledge of the Boston of the nineteenth century.

St. Augustine, by Joseph McCabe. pp. 516. G. P. Putnam's Sons. \$2.00 net.

A strong study of a remarkable age and its best known personality, both being of enduring significance in their relation to present day problems. The book will prove a corrective of the false notion that the church of the fourth century was a purer church than that we know. The faults of the work arise from a certain intellectual arrogance and delight in image breaking. The polemic sneers are often irritating. Augustine's inconsistencies of thought and life are drawn with an unsparing hand, and Mr. McCabe apparently thinks the Manicheism he deserted preferable to the Christianity he adopted. But the book makes a period of church history vividly real to the modern reader.

Sons of Francis, by Anne Macdonell. pp. 436. G. P. Putnam's Sons. \$3.50 net.

An enthusiastic study of the Franciscan movement as it centered about the personality of Francis and worked itself out in the experiences of his immediate followers and later distinguished brothers of the order. So far as the biographical motive lends a clew, the reader will find his way without difficulty, but elsewhere once and again he may find himself tangled in a net of rhapsodies which will make him sigh for a little more ordered arrangement and evident continuity of thought. The author has studied so deeply the chronicles of the times that she presupposes a larger knowledge than most readers can boast of. But her own pleasure awakens an echo as we read.

### RELIGION

Immortality, by Charles Carroll Everett. pp. 280. American Unitarian Association. \$1.20 net.

Professor Everett was not a prolific writer, but his clarity of thought and power of adequate expression made his infrequent contributions to the magazines exceptionally interesting. This collection begins with his noble essay on immortality. The most elaborate study in the book deals with Priestley as the father of modern Unitarianism and the changed aspects of the Unitarianism of today. It is a book to be read with pleasure by thoughtful students of religion and philosophy.

Memorable Places Among the Holy Hills, by Robert L. Stewart. pp. 250. F. H. Revell Co. \$1.00 net.

An intelligent and entertaining account of the places in Palestine of greatest interest to Christian readers. These descriptions include much that has already been published, but they are presented from a fresh point of view, joining the past with the present; and they give considerable information not as easily accessible elsewhere. The illustrations from recent photographs are appropriate and excellent.

Bible Readings for the Responsive Service in Christian Worship, prepared by Rev. G. C. Lorimer, D. D., and Rev. H. M. Sanders. pp. 172. A. S. Barnes & Co., New York.

More extensive and varied than most arrangements of responsive readings, including both poetic and prose selections. The attempt is made to give one selection or more for every important Christian doctrine and duty.

A Message to the Magians, by Frank De Witt Talmage. pp. 101. F. H. Revell Co. 60 cents net.

Short sermons clustering about, and expository of, the Advent. The application to common life is made in an imaginative and spirited way and the book will be helpful to its readers.

The Readjusted Church, by E. F. Blanchard. pp. 212. Abbey Press, New York. \$1.00.

The evils of existing church organizations are stated at length and are exaggerated. Reli-



gious newspapers, ministers and reformers are put on the witness stand to prove the author's specific indictments against the churches. Few will dispute his claim that higher ethical standards should be established. But his plan of a mutual secret order benefit society, with assessments of members, surveillance over their conduct and minute discipline of ministers would make his readjusted church an ecclesiastical bear garden from which, good Lord, deliver us.

## FICTION

*Hidden Manna*, by A. J. Dawson. pp. 322. A. S. Barnes & Co. \$1.50.

The Morocco which Mr. Dawson draws for us with so much sympathy and knowledge in this story is the hidden land of fanatical Mohammedans, which is quite unknown to Christians. A hereditary saint brings back from Europe an English wife, whose schemes for the advancement of her son and the destruction of his elder half brother shape the plot. The too self-conscious opening is the only weak point in a delightfully fresh, unconventional and powerful story.

*A Daughter of Raasay*, by Wm. MacLeod Raine. pp. 311. F. A. Stokes Co. \$1.50. The rising in favor of the exiled Stuarts which ended disastrously at Culloden forms the background of this tale of love and adventure. The lover is an Englishman, the lady a Highland girl. Many historical characters appear, but princes and other notabilities play subordinate parts. The story is kept well in hand and the interest centers in hero, heroine and villain in the good old entertaining way.

*The Reformer*, by Chas. M. Sheldon. pp. 299. Advance Pub. Co. \$1.50.

A story in Mr. Sheldon's characteristic style, the motive of which is found in the conditions of the tenement districts and the work of social settlements. The author shows his usual earnestness, as well as the one-sidedness which is perhaps inseparable from effective appeals to the conscience of those who neglect duty. The responsibility of the rich for the misery of the poor is distinctly and rationally shown, but even Mr. Sheldon hesitates to tackle the problem of the relation of the Church, as an institution, to poverty.

*The Inevitable*, by Philip Verrill Mighels. pp. 361. J. B. Lippincott Co. \$1.50.

Powerfully sets forth the blight entailed upon children and children's children by the foolish marriage of a self-willed girl to a quadroon who was nearly white. The impassioned love story, which begins in the very first chapter and permeates the book, has a sad ending in a renunciation which, to many, would seem unnecessary. The object of the book seems to be to emphasize the fact that there is and always will be a great gulf between the African and the Caucasian race.

## MISCELLANEOUS

*The Satire of Seneca*, by Allan Perley Ball. pp. 256. Macmillan Co. \$1.25.

After the murder of Claudius in the interest of Nero, Seneca wrote a satire on his proclamation as a god. Professor Ball devotes this work to a historical and critical introduction, the text, an English translation, full notes and an index. It is a book of fine scholarship on a theme which is of interest to readers and students of Roman history and to students of Latin. The publishers represent the Columbia University Press.

*Avenues to Health*, by Eustace H. Miles. pp. 438. E. P. Dutton & Co. \$1.50 net.

The keynote of this book is that there are many avenues to health and that each one should experiment until he finds that which best serves for himself. The author is not a physician but an athlete—amateur champion of the world and holder of the gold prize at tennis, of America at squash tennis, etc. The range of suggestions runs from water "affected by the yellow lens" to mind cure. There is plenty of good sense scattered through the book, mingled with a lot of nonsense. We can recommend it only to the discriminating, who would probably spend their time to better advantage elsewhere.

*Addresses on War*, by Chas. Sumner, with an introduction by Edwin D. Mead. pp. 319. Glinn & Co.

These three addresses have been gathered into one volume with an introduction by Ed-

win D. Mead. The occasion for republishing them seems to have been furnished by dissatisfaction with our recent war with Spain. They are great orations. The first one on The True Grandeur of Nations is the most widely known. It was delivered in Boston, July 4, 1845.

*The Boy*, by N. C. Fowler, Jr., and 319 American men of marked accomplishment. pp. 320. Oakwood Pub. Co., Boston. \$1.25.

Sensible talks about boys and their training.

Italians are to celebrate the 600th anniversary of the birth of Petrarch, July 20, 1904, as a great national festival.

Lucas Malet is about to follow her Sir Richard Calmady with another novel, entitled *The Paradise of Dominic Iglesias*.

The United States Supreme Court, Oliver Wendell Holmes writing the opinion, has decided that the copyright law covers circus posters.

Persons who know and value John C. van Dyke's Art for Art's Sake will welcome his new volume, *The Meaning of Pictures*, to be brought out soon by the Scribner's.

The University of Chicago proposes to signalize its tenth anniversary by a series of "Decennial Publications," contributed by members of its faculty. The first series will be out this spring.

*The Book Buyer*, published monthly by the Scribner's will henceforth be known as *The Lamp*. There are some noticeable typographical changes and the literary papers are given the first place while reviews and news items come last.

Ada Ellen Bayly, better known as "Edna Lyall," died of pneumonia last week at her home in Eastbourne, Eng. Although only in middle age she has written some seventeen novels, of which the most widely known are *Donovan* and *We Two*.

*The Literary News* states that Barrie's *Little White Bird* is Maurice Hewlett's favorite among the books of 1902. This must be a case of the attraction of opposites—certainly there could hardly be a stronger contrast than between the books of these two men.

Cardinal Vaughan, head of the Anglican Roman Catholic establishment, recently instigated the issuing of a book entitled *Roads to Rome*, in which striking testimonies from eminent converts were gathered. A book in rebuttal has just been issued entitled *Roads from Rome*.

The first two numbers of an attractive illustrated Spanish Sunday school periodical have come to our desk. Its name *Manzanas de Oro* means Apples of Gold, and it is largely a reproduction in Spanish of the American *Apples of Gold* published by the American Tract Society.

Mr. A. E. W. Mason's strong novel, *The Four Feathers*, seems to be a great success in England. Mr. Sidney Lee, writing in a London paper, says he considers it one of the two most interesting books of the past year. Mr. Mason is at present in Morocco—a place which has already furnished him with story material.

The Milton Bradley Co. of Springfield have just opened an office in Boston at the Walker Building, 120 Boylston Street, where their publications and kindergarten material of all sorts are for sale. They are publishers of the best kindergarten magazine, *The Kindergarten Review*, and its editors, the Misses Poulsen, will be at the office Saturday mornings.

We have just received from *Bird Lore* (Macmillan Co., New York) a fine large bird-chart

We may at the outset quote as a specimen this, which critics of our colleges may do well to remember: "The spoiled boy at college was spoiled before he went there." After a series of sententious chapters the rest of the book is taken up with answers from men of prominence to questions about the qualities which make for success, which vary a good deal in interest and value.

*The Sailors' Magazine*, 1902. pp. 386. American Seaman's Friend Society. \$1.50.

## Book Chat

which reproduces photographs of sixty two representative species of our eighteen families of perching birds. From crow to kinglet they are all photographed to the same scale—one-third natural size, and under each family group is printed valuable data. The chart would be helpful and decorative for home or schoolroom. The price is twenty-five cents.

*Golden Numbers*, that charming new anthology of verse prepared by Kate Douglas Wiggin and her sister, Nora Archibald Smith, was intended for youth. McClure, Phillips & Co. now promise us a second anthology with the same editors—this time containing verse for small children. If *The Poxy Ring*, as it is to be called, is as wisely chosen and attractively arranged as *Golden Numbers*, the child's library which has these two collections will be rich in the best poetry.

With the new year *Photo Era* altered to a larger page and in this and in many other ways reveals its ambition and its prosperity. It is a singularly handsome and well-edited periodical, devoted to the art of photography, for it is an art as practiced by not a few persons. The pictures in the January issue giving some of the best of those sent in for the prize offered by the journal are proof of the individuality of the operator, as well as the delicacy and accuracy of the camera's records.

Rev. Dr. N. D. Hillis recently quoted in one of his sermons that whimsical tale of Charles Lamb's anent Coleridge, in which the latter is described by the former as talking throughout the day to a button held between his fingers cut from Lamb's coat. A day or two later Dr. Hillis had a letter from a literalist saying that he was acquainted with psychology; that there was only one instance known to history of a man talking for eight hours; and that Dr. Hillis certainly must have been misled by some careless biographer.

Harper & Brothers will publish early in March no less than three editions of Mrs. Humphry Ward's novel, *Lady Rose's Daughter*, which has been running in *Harper's Magazine*. The New York and Boston papers are greatly exercised over the striking similarity between Mrs. Ward's novel and the French *Letters of Mlle. de Lespinasse*. One journal even published passages from the two books in parallel columns. Will Mrs. Ward give credit to the French original of *Lady Rose* when her story appears formally in book form? This is what the critics are fiercely demanding.

In order to secure funds for the permanent maintenance of the old Whittier homestead at Amesbury it became necessary to sell some of the literary treasures left by the poet. At an auction sale recently held in New York these Whittier relics brought \$10,000. Among the original manuscripts was *School Days*, which sold for \$540. Letters from Tennyson, O. W. Holmes, John Bright and correspondence concerning Barbara Frietoch brought good sums, but the most valuable item was an original draft of a message by President Lincoln to Congress in regard to the Freedman's Aid Society, obtained by Charles Sumner from Lincoln, and presented to Whittier. This sold for \$845.

## Closet and Altar

FAITH, NOT FEELING

*My flesh and my heart faileth; but God is the strength of my heart.*

Many of our troubles are God dragging us, and they would end if we would stand upon our feet and go whither He would have us.—*H. W. Beecher.*

The fact of our salvation does not depend upon our own feelings. . . . As surely as we rest upon these frauds, our feelings, the Lord will see fit to withdraw them in order that we may learn to rest upon him.—*James Hannington.*

The feeling of forsakenness is no proof of being forsaken.—*F. W. Robertson.*

Ye may yourself ebb and flow, rise and fall, wax and wane, but your Lord is this day as he was yesterday; and it is your comfort that your salvation is not rolled upon wheels of your own making, neither have ye to do with a Christ of your own shaping.—*Samuel Rutherford.*

O, let me then at length be taught  
What I am still so slow to learn;  
That God is love, and changes not,  
Nor knows the shadow of a turn.

Sweet truth, and easy to repeat;  
But, when my faith is sorely tried,  
I find myself a learner yet,  
Unskillful, weak, and apt to slide.

Thou art as ready to forgive  
As I am ready to repine;  
Thou therefore all the praise receive;  
Be shame and self-aborrence mine.  
—*William Cowper.*

It is not necessary that we should be always thinking of the Lord, or engaged in acts of worship. It is necessary that we should at proper times think truly of him, and make his genuine goodness our end in life.—*John Worcester.*

God works in you to will. He does not work to make you feel, because feeling ends in smoke so often. God does not work in you to think, because you think and think again. But God works in you to will. That is, there rises up in your heart a desire which becomes at last a purpose to be free.—*F. B. Meyer.*

Lord, I am weary of myself, my sinful desires, my weakness that responds so easily to the voice of the tempter, my doubts that grow of heaviness or guilt and even dare to question the patience of Thy mercy and the abiding purpose of Thy love. Accept Thou the repentance and forsaking of my soul for sin and let not weakness of body or mind bear false witness to my heart of Thee. Teach me to forget myself while in obedience and faith I look to Thee and seek to serve my fellowmen in all humility and brotherly kindness. So clear my sky of earth-born clouds of selfishness and self-distrust that the Sun of Righteousness may shine clearly for the comfort and enlightenment of my soul and every day be cheerful with the radiance of His presence. And to Thee be praise for Thine abounding and unfailing love in Christ. Amen.

## For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

*Topic, March 1-7. Lessons from the Sermon on the Mount: What Christ Teaches about Blessedness. Matt. 5: 1-12.*

It is not easy for us to grasp the fundamental idea of Jesus embodied in the word translated blessed. We have put it in the circle of words which have a purely devotional, not to say pious, significance. We do not ordinarily use it to express the frame of mind in which we find ourselves when we are sunny and joyous. But Jesus was talking about happy people and the motley throng of men and women sitting or reclining at his feet as he uttered this wonderful sermon understood him to refer to an experience within the range of their daily life. It is worth noting in passing that Jesus believed in the happy life. Ruskin says that there are two conditions which the young person must shun. He must not be idle and he must not be cruel and to these two sensible "don'ts" Christianity would add a third—"One must not be unhappy." The unhappy life runs contrary to the whole genius of our religion.

It was the sources of happiness that seemed strange to the first listeners to the Sermon on the Mount. The world today would never think of going to these fountains of joy, and yet is it not strange that out of the experience of nineteen centuries there has come so little wisdom to the majority of mankind? I have just read that intense and powerful book, by the late Frank Norris, called, *The Pit*. The pith of it is simply the lesson told so many times, but told in this case by a master in the art of story telling, that a man's life consists not in houses and bonds and clothes, or even in the fierce though transient pleasure of cornering the wheat market, but in the simple, elemental qualities of gentleness and purity, of love and tenderness that are as likely to be found in the homes of the very poor as in the homes of the very rich. Two fathers have recently spoken to me with becoming pride of their girls, both well on in their teens. They affirmed that they had never heard them speak unkindly or known them to do a dishonorable thing. They are two of the happiest girls in my circle of acquaintance.

Why should any one be so foolish as to pursue madly some temporary source of pleasure only in the end to recoil from it and to throw it away as a sucked orange? Try something that can be guaranteed to furnish permanent joy. Cultivate humility, meekness, the yearning after righteousness, the merciful disposition, purity of heart, the peace-making spirit, and see if you don't grow happier day by day. There is no experiment in the world so sure of a successful outcome provided conditions are complied with as the Christian experiment. You may or you may not have a good time at a dinner party or a dance, you may or you may not enjoy a trip to Europe, but you cannot fail to be happy if you possess the inward graces which Jesus here portrays.

Let us always remember that religion is not all a giving up. There is a getting, too, a tremendous enrichment of life. To possess the kingdom of heaven, to be comforted when sorrow overwhelms us, to have a right to the best things on earth, to be filled not only with holy impulses, but with holy qualities, to obtain mercy from others, to have the vision of God and the name of God's sons—can you imagine any greater happiness?

## The Church Prayer Meeting

*Topic, Feb. 22-28. The Forgiveness of Sins. Who assures it to us? Acts 13: 38, 39. What must we do to have it? Acts 2: 38, 39; Matt. 6: 14, 15; 1 John 1: 9. What is the gain of being forgiven? Rom. 5: 1, 2.*

[For prayer meeting editorial see page 265.]

## The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

Feb. 22, Sunday. *The Zeal of Christ.*—Mark 1: 29-39.

"Let us go"—Jesus loved to associate his followers with him in his work. He does so still. The disciple who is willing need never lack opportunity. His sudden popularity could not last, but it was all the more an opportunity to be used to the utmost. His zeal was to spread the message. Later he often withdrew himself to instruct the disciples and escape the crowds; now only to sleep and pray. "He healed many"—it is not said that he healed all. This is the youth of Christ's ministry. He endures the strain of an evening's giving forth in preaching and in healing, sleeps a few hours and is up long before daylight to seek new strength in prayer.

Feb. 23. *Christ's True Family.*—Mark 3: 20, 21; 31-35.

The anxiety of his friends emphasizes the contrast between his present and his former way of life. Jesus had shown no zeal to seek the crowds in Nazareth. This sudden flowering of a long and quiet growth amazed and frightened them. They were loving, but not wise. "He is beside himself." They knew him and they had no thought of evil. Insanity was possible, but not wickedness. Was it at their request that Mary interfered? Out of their folly Christ brought our assurance. Every one of his followers belongs to the true family of Christ. This did not exclude Mary and the friends; it only required that they should come as disciples.

Feb. 24. *The Hopeless Sin.*—Matt. 9: 32-34; Mark 3: 22-30.

The hopeless sin is incapacity for repentance. The first work of the Holy Spirit is to convince men of sin. All through his ministry Jesus seems nearly hopeless of the Pharisees. If he had an open disciple among them his name is not recorded. They had fortified themselves in self-complacency against the call to repentance. They admitted the power of Jesus; they could only explain it by accusing him of conspiracy with evil. How was repentance possible to men who could not even see good when it invited them? Pride and self-complacency verge toward the hopeless sin. The true disciple is always moving up to higher ground.

Feb. 26. *The Parable of the Sower.*—Mark 4: 1-9.

Even Christ's sowing does not all come to perfection; why, then, should we be discouraged in our witness-bearing? The parable tells us nothing of the proportion of seed saved and wasted, but we may be sure that the harvest rewarded the sower. Christ takes account of faithful work and provides the increase. Our privilege is to sow in hope.

Feb. 27. *The Parable Expounded.*—Mark 4: 10-20.

The soil is tested by the sowing of the seed, as hearts are tested by the Word. Note the commands to hear and the warnings about the manner of hearing which accompany these parables. Seed sowing and fruitfulness are a mystery of the kingdom. Jesus expounds them as facts of human experience, he does not explain them as part of a key to the whole meaning of the world. Neither here nor elsewhere does he profess to satisfy mere intellectual curiosity. We are to investigate and experiment and so to learn as men, not to be crammed like modern high school scholars. Here are four types—the beaten soil unplowed by repentance; the shallow ground soon warmed by fires of impulse, soon burned out by heats of trial; the preoccupied heart where thorns and briars long grew unmolested, until they filled the soil with seed; the well plowed, deep and fertile soil where the reaper rejoices. By which has the farmer a right to



ask that his work be tested, by his failures or successes? Is it fair to judge Christ's work by the fruits of the shallow or the thorny ground? No parable covers the whole of life. If your soul is stony ground you must water it. If the seeds of many thorns are there you must till and pray to be rid of them.

Feb. 28. *The Parable of Use and Disuse.*—*Mark 4: 21-25.*

Our Lord repeats this over and over again because it is the law of life. We shall meet it

in the parables of the talents and the pounds. Nothing in the highest sense exists for man until it is put to use. Spiritual misers are the poorest of the poor. The weakness and unhappiness of which we hear so much too often comes of hoarding. When a man or a church begins to work and give for Christ, happiness and wealth begins. Laodicea was an unhappy church because it boasted of unused wealth. Unshared knowledge, unused resources, buried talents are not a possession but a reproach.

pastor or people—only an adjunct. Preaching which converts and church work which deals primarily with the hearts of men is the church standard. That this human touch with the pastor in the gymnasium will help to acquaintance and influence which may be used for Christ no one who knows Mr. Burton will doubt.

R. P. H.

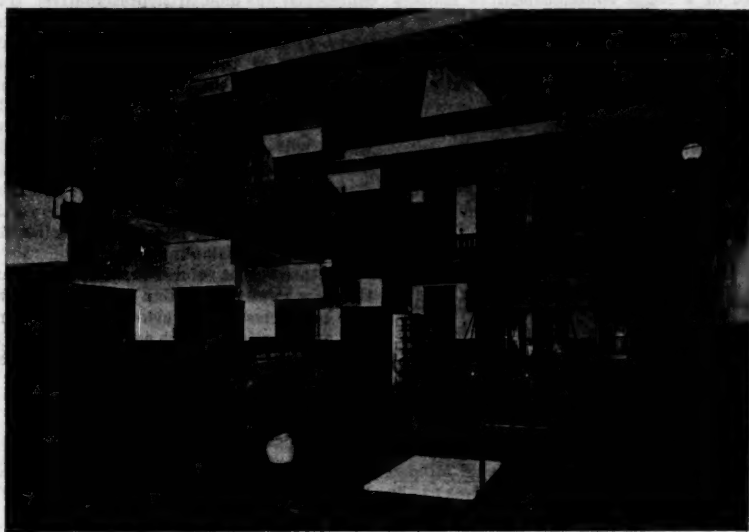
## A Triple Combination

Gymnasium, Sunday School Room and Dining Hall

At Lyndale Avenue Church, Minneapolis, Rev. Charles E. Burton has solved four parish problems, laid that section of the city under obligation to his church and himself and furnished a wholesome substitute for the pool room and blind pig candy store. His church is situated in what might be called an average neighborhood—neither very rich nor very poor. The first problem solved provided for the men of his parish the fraternal privileges found in many secret orders. Mem-

There is no appearance of a gymnasium about this room on Sunday, as all apparatus has been arranged to disappear. The suitability of so large a room for dining will be appreciated by all who have tried to carry elevated bowls of steaming oystew stew about the ordinary, crowded church dining-room.

But now let us suppose that Monday has arrived, beginning the six days of gymnasium. From their hiding places the great leathern horse and mattresses are brought. The mold-



A CHURCH GYMNASIUM IN MINNEAPOLIS

bership may be had in this "open" association by any man in the parish in good health, with good morals and with creditable financial standing. To an affiliated membership men in poor health are eligible. This fraternal society holds sociables, musicales and suppers, its gatherings being mostly for men only. In case of sickness a weekly benefit of five dollars accrues, and, while not promised, judicious help is rendered at the burial of a member. Watchers are furnished for the sick. The annual fee for this simple membership is two dollars.

Under the lead of this fraternal society three other problems were solved this year at an expense of \$5,500. A new Sunday school room, a large church dining-room and a well-equipped gymnasium were combined in the one room added to the church. This addition to the church building measures 33 by 71 feet. For Sunday school purposes, on the side joining the church, a gallery was built, which serves for visitors at athletic exhibitions. This gallery and the space below are divided off into classrooms by what might be called tandem doors. Thus, around three sides, the classrooms face the superintendent's platform, each remaining open toward this center. There is little complaint of noise during class time. The high platform upon which the officers are seated has been trundled to its position, and forms a commodious receptacle for Indian clubs wands and dumb bells.

ing of the high wainscoting is lifted and fastened back, exposing the handles of fifty chest weights. Four disks are removed from the floor and the parallel bars set in sockets which allow of their adjustment to any height. The horizontal bar is produced and guyed firmly to attachments sunken in the floor. The wire netting is placed over the windows and the basket ball fixtures are fastened at either end of the room. The door of a corner room is opened and a punching bag is available. Meanwhile, in the high basement the large swimming tank is being filled with comfortably warmed water, and like provision is being made for the shower baths.

The classes for boys or girls literally have the floor in the latter part of the afternoons. The women have the gymnasium under a competent instructress one evening, and the men and youths the other evenings. A reading-room is open a part of the time. All this gymnastic arrangement is under the charge of the Fraternal Society, which makes a charge of four dollars extra to its members for these privileges, but offers them to the boys for three dollars a year. Thus, for a comparatively small sum that portion of Minneapolis has been furnished with a help toward social and physical betterment which the community values.

It should be said that this humanitarian work has been kept in its place in Lyndale Church. It is not the end and aim of either

## From the Hawkeye State

MAKERS OF IOWA

The trustees of Iowa College at their meeting, Jan. 21, missed the faces of two Congregational laymen just gone to their reward who have helped to make Iowa. One was Robert M. Haines, often seen at National Councils and State Associations—a big, brave, shrewd lawyer, ready to fight or to give, pouring out his life in service to college and church, to temperance and clean politics; a man always in prayer meeting and Bible class. Forty years ago he came afoot, a slim Quaker boy, to Grinnell, stayed to finish his college course, and then stayed on as teacher, citizen, all-around Christian worker. The other was J. K. P. Thompson of Rock Rapids—war veteran, lawyer, pioneer in Northwest Iowa when the Indians had scarcely gone and the grasshoppers had come and eaten up the country—all but such as he, who, "enduring to the end," have made Northwest Iowa the most prosperous part of the state. Rock Rapids church loses a founder, and Iowa College a generous counselor.

IOWA COLLEGE

The famous chair of applied Christianity was recently filled by the appointment of Dr. E. A. Steiner—the accomplished writer and lecturer and student of social conditions—graduate of Oberlin and of Heidelberg. It is expected that as a teacher of Christian history and doctrine he will lay the foundation of its truest application.

Development is in the air at Grinnell. A chair of botany and geology to be filled by Prof. Bruce Frink, enlargement of courses in the academy, better provision for a music school, and the building of a new chapel and a Christian Association house, are new movements under way.

AMONG THE CHURCHES

Secretary Douglas has been keeping up his reputation as a "beggar." When President Brooks was at Tabor, it used to be said that if there was a vacant place in Abraham's bosom, it would be reserved for that worthy soul. But Secretary Douglas is now an unopposed candidate for that place. He dedicated three churches on three consecutive Sabbaths, at Dubuque, Riceville and Olds, raising more than the money needed at each place to free from debt. Many handsome churches are taking the places of the pioneer and post-pioneer structures, these later buildings fitted with every modern convenience for work.

Dr. Berry's removal from Cedar Rapids to the theological seminary at Atlanta marks the close of a successful pastorate, whose most certain sign is the harmony and strength of the church which he found discouraged, divided and in debt. Both the Doctor and his wife are universally beloved in the beautiful city of "Quaker Oats."

D. F. B.

## Seventy-fifth Anniversary at Medfield, Mass.

The church in Medfield, Mass., observed its seventy-fifth anniversary of organization Feb. 11. In the afternoon it entertained the Mendon Association of Congregational Ministers. At this session Rev. R. K. Harlow read his *Recollections of the Religious Life of the Churches of Mendon Conference*. Mrs. I. W. Sneath spoke upon *The Minister's Wife of Today* and Rev. G. R. Hewett opened a discussion upon the question, *How can the mid-week service be improved?*

Congratulations were offered by Rev. Messrs. Savage and Williams, the Unitarian and Baptist pastors of Medfield, and by Rev. Messrs. N. T. Dyer and G. H. Pratt, former pastors.

In the evening Rev. Nicholas Van der Pyl drew *Lessons from the Religious Life of the Churches During the Past Seventy-five Years*, and Rev. F. A. Warfield set forth *The Basis for Spiritual Prosperity of the Churches*.

The Medfield church has prospered under the direction of Rev. Leroy M. Pierce. In the last few years it has been remodeled, frescoed and painted and has introduced steam heat. Within a few months electricity has been added to its outfit.

I. W. S.

## New Hampshire

Consulting State Editors: Rev. Messrs. Cyrus Richardson, D. D., Nashua; W. L. Anderson, Exeter; N. F. Carter, Concord; W. F. Cooley, Littleton; W. S. Beard, Durham

### The Proposed Constitutional Amendments—Will the People Approve Them

BY REV. WILLIAM S. BEARD

On March 10 the citizens of the Granite State will have an opportunity to accept or reject the work of the late constitutional convention. In view of this fact, the character of the convention and the attitude of the state toward its accomplishments are of interest.

It is insisted quite widely that this movement to amend the constitution is not timely. The state as a whole is indifferent. This is proved by the statement that the vote which called the convention into being was almost two-thirds less than the vote of the people in 1895 on the same matter. It is said that by far the largest number of ballots was cast in the capital city and that Concord's desire for the convention was to a considerable degree commercial. The chief circumstance that called the convention into being is the size of the lower House. Already unwieldy, a few years more will witness such an increase that a reduction of its membership will be a necessity.

Notwithstanding this feeling in the state, the gathering at Concord was notable for a number of reasons. It is very largely true that towns and cities united to send to the convention their most honored and worthy citizens, regardless of political lines. Democrats were sent from Republican wards and communities and *vice versa*. The result was a most representative assembly. It included Hon. Edgar Aldrich, judge of the United States district court; Prof. J. F. Colby of Dartmouth College, whom some one has termed "the mind of the convention;" and Judge David Cross of Manchester. Among such men, capable and desirous of thinking for themselves, the political manipulator found himself in hard straits. His voice was little heard.

The accomplishments of this convention are noteworthy. That a majority of 413 men should agree on ten propositions in a little less than four weeks indicates a large and purposeful unity.

What is to be the fate of the proposed amendments? Of the ten, seven deserve attention. The first requires ability to read and write the English language as a qualification of citizenship. A second provides that all franchises issued in the state and certain property "passing by will or inheritance" shall be subject to taxation. In the minds of many, these two are the most important of the amendments and stand the best chance of being approved. A third, which provides a larger authority for the judges of the police courts, is exciting some opposition. It is feared that too much power is being placed in the hands of the town officials, especially in the smaller communities. It is also urged that the judges of the upper courts are not kept sufficiently employed by the legal work of the state.

Curiously enough, little is said with reference to the proposition to displace the adjectives "evangelical" and "Protestant" when matters of the protection and privileges of citizens are mentioned. It evinces a large catholicity of feeling.

Considerable interest is aroused in the proposal to extend suffrage to women. The supporters of this cause made such eloquent pleas that the convention was minded to refer the matter to the people. This action does not indicate the individual opinions of the body, however. A systematic and well-organized campaign is being conducted in behalf of woman's suffrage. Speakers are touch-

ing all parts of the state and the grange is largely interested. This provision and the one respecting the membership of the House are the only ones receiving any large attention. The general feeling seems to be that, while it is doubtful if many women care to vote, there is no good reason for withholding the privilege from those who do.

The question of chief interest is with respect to a reduction of the size of the House. In the convention and in the state at large it has been and is a contest between the town and the district system of representation. The amendment allows one representative for each town or ward of 800 inhabitants and requires 1,600 additional for the second. Towns with less than 800 oppose it. Wards of cities whose delegations are reduced are arrayed against the measure. The "practical politicians" are said to be fighting it tooth and nail. Nearly every town wants the membership of the House reduced, but not one is willing to bear its proportionate share of the loss. The Granite State is not largely possessed of a social consciousness in matters political.

The situation may be thus summarized:

The attitude of the state as a whole is largely one of indifference with reference to the whole matter.

It is feared that the amendments will stand or fall together.

New Hampshire is conservative. The advice of previous conventions has not been largely heeded. The people are content "to let well enough alone."

### An Important Meeting in the Interest of Dependent Classes

BY REV. WILBERT L. ANDERSON

The New Hampshire Conference of Charities and Correction held its fifth annual meeting in Concord, Feb. 3. Only the day before, the State School for Feeble Minded Children, which was the chief interest of the conference two years ago, was opened at Laconia. This institution was provided for by the last legislature. It has been established and equipped for about sixty children. About forty children will be removed from the almshouses of the state and given its advantages. Thirty other applicants are already on the list. An appropriation of \$35,000 for maintenance and additional equipment is sought from the legislature for each of the years 1903 and 1904. Many influences have conspired to give New Hampshire this new title to civic self-respect; but foremost among them has been this conference arousing, directing and utilizing public opinion and legislative action.

This great triumph is worthy to follow the first signal success of the conference. When it began its work the dependent children of the state were herded with other paupers in the county almshouses. Now these children are out of the almshouses so far as statutes and lavish personal service can keep them out. The State Board of Charities and Correction, under whose supervision these unfortunate children are, spares no effort to place them in families. The larger number, however, are now cared for in orphan's homes. The appeal to the people to open their hearts and homes to these helpless waifs was earnestly voiced again by the committee reporting their condition to the conference.

The conference confronts each legislature with its biennial proposal. This time its interest is concentrated upon the transfer of the dependent insane from the county almshouses to the care of the state. The curable

insane are already wards of the state, and all the insane are so far under state inspection that it is presumable that cases needing medical treatment are sifted out for the privileges of the state hospital. The conference is thoroughly persuaded that the county is too small a political unit for the assumption of responsibility for the insane. There can be no classification in the counties, since the numbers are small. Expert care and medical attendance are impracticable. It is felt, also, that persons suffering from mental disease should be separated altogether from ordinary paupers, and that they should be given the benefit of more inspiring conditions than the almshouse affords.

This change has been much discussed during the last two years, and no one has shown wiser zeal than Dr. C. P. Bancroft, superintendent of the State Hospital. His address upon this subject before Congregational clubs, which was as admirable a forensic model as one often hears, is a well remembered item in the campaign. The evening session of the conference was held in Representatives' Hall and the arguments for the new method were heard by many members of the legislature. The report of the committee of the conference, which was the basis for the discussion, makes but a moderate demand upon the legislature. It calls for the adoption of a policy which, within a decade, will bring all the dependent insane under state care. The immediate expenditure will be but little in excess of the cost of inevitable enlargements of the State Hospital in the interest of classification and a proper division into colonies.

The third great reform in our public charities now awaits the action of the legislature. The happy issue of previous efforts assures this organization of such consideration for its proposals as gives them most favorable introduction to the legislative arena.

### The Annual Census

The returns from the churches for Jan. 1 were tabulated and sent to the national secretary Feb. 6, four days earlier than last year. Reports were received from all but three churches, these being virtually dead.

The figures are not as encouraging as it was hoped they would be, as losses outnumber gains. Of installed pastors there are forty-five, four less than last year. There are ninety acting pastors, against eighty-nine last year. The total church membership is reduced by eighty-nine. While a few churches have been blessed with additions, others have been pruning their rolls. One having dropped forty names claims to "feel much better for it." Another has dropped thirty-five, and several others smaller numbers. This, of course, reduces the total membership, but does not necessarily show reduced strength.

But there are gains. There were twenty-five more infant baptisms than in the previous year; \$24,213 more given in charity than in the year before. Yet in justice it should be said that \$20,000 of this represents a single gift for educational purposes. Setting this aside we have \$4,213 more than last year. There was a slight increase in gifts to the Education, Church Building, Home Missionary and Ministerial Aid causes, and a falling off of gifts to foreign missions and the American Missionary Association. Legacies fell short of the previous year by about \$55,000.

Sunday schools report a gain of 467 in total membership, and 339 in average attendance. But it is a question whether this increase is not more apparent than real, as this year, for the first time, the membership of the home department was called for.

S. L. G.

### Pastoral Changes

During the past year an unusual number of changes in the pastorate have occurred, indicating a growing restlessness on the part of the ministry.

Continued on page 286.



## Congregational Ministers Deceased in 1902

	AGE
Andrus, Eliazur, South Haven, Mich.,	Sept. 1, 84
Austin, Lewis A., Orange City, Fla.,	April 23, 88
Avery, John, Norwich, Conn.,	Aug. 30, 83
Barber, Alanson D., Williston, Vt.,	June 3, 84
Barrows, John Henry, Oberlin, O.,	Oct. 18, 72
Barrows, William H., Vernon Center, Ct.,	May 27, 52
Beil, Samuel L., Marblehead, Mass.,	Aug. 29, 79
Bird, William, Beyrout, Syria,	Sept. 3, 67
Blake, S. Leroy, New London, Ct.,	July 5, 46
Bostwick, Elmer D., Charlestown, O.,	Aug. 3, 86
Brown, William B., East Orange, N. J.,	Jan. 24, 73
Burnard, William H., La Grange, Ill.,	Jan. 15, 80
Burrows, Edwin B., Hillsboro, N. H.,	May 8, 80
Camp, Charles W., Sierra Madre, Cal.,	May 4, 79
Carey, Isaac F., Huntsburg, O.,	Aug. 6, 70
Carlson, John, Denver, Colo.,	June 8, 82
Cheney, Russell L., Endeavor, Wis.,	May 7, 85
Childers, Charles, Summerfield, Ala.,	Dec. 19, 52
Christensen, Nils C., Hamden, Ct.,	Dec. 7, 71
Cladin, George F., Providence, R. I.,	Dec. 7, 91
Clark, Solomon, Chicago, Ill.,	May 27, 67
Cole, H. Hammond, San Francisco, Cal.,	Mar. 10, 41
Collier, Thomas J., Atwater, O.,	Feb. 11, 79
Craig, Henry K., Falmouth, Mass.,	Mar. 12, 90
Cross, Moses Kimball, Waterloo, Io.,	July 1, 81
Darling, George, Warren, Pa.,	Mar. 1, 52
Davis, David L., Nanticoke, Pa.,	May 4, 59
Davis, William, Denver, Colo.,	June 15, 54
Dewey, Willis O., New York, N. Y.,	Dec. 13, 77
Dickerman, Lysander, Newton, Mass.,	Mar. 27, 74
Dustan, George, Hartford, Ct.,	April 6, 80
Easton, Cyrus H., Chicago, Ill.,	Mar. 10, 71
Emerson, Robert T., Providence, R. I.,	Dec. 22, 77
* Evans, Robert T., Oshkosh, Wis.,	Sept. 18, —
Evans, T. W., Long Creek, Io.,	Mar. 19, 85
Fairchild, James H., Oberlin, O.,	Sept. 1, 79
Fitz, Arthur Greene, North Brighton, Me.,	April 14, 74
Ford, James T., Los Angeles, Cal.,	May 18, —
Fox, John W., Oneida, Ill.,	Dec. 20, 34
Fowler, C. E., Rogers, Ark.,	Feb. 11, 79
Garrette, Edmund Y., Alhambra, Cal.,	May 6, 98
Granger, Calvin, Poughkeepsie, N. Y.,	Feb. 13, 66
Grant, Henry M., Eau Claire, Wis.,	Nov. 8, 60
Griffin, John A., Sherrard, Ill.,	Aug. 9, 69
Hall, Alexander, New Haven, Ct.,	Mar. 30, 47
Harris, George, Naperville, Ill.,	May 11, 81
Haskell, John, Gray, Me.,	Jan. 23, 68
Hawley, Chester W., Amherst, Mass.,	Dec. 10, 47
Helsler, Joseph H., Sargent, Neb.,	Dec. 10, 47
* Ide, Alexis W., W. Medway, Mass.,	Nov. 9, 70
Jamieson, Ephraim O., Boston, Mass.,	July 7, 69
Jones, Lemuel, Ottisco, N. Y.,	Sept. 5, 75
Jones, Rhys G., Utica, N. Y.,	Sept. 5, 75
Kenyon, Fergus L., Albion, I. I.,	May 24, 68
Langston, Robert C., Vineland, N. J.,	May 15, 48
Leland, Willis D., Lowell, Mass.,	July 22, 77
Lewis, Richard, Grand Haven, Mich.,	Aug. 9, 64
Lewis, Samuel, Schroon Lake, N. Y.,	Feb. 19, 85
Lord, Charles E., Newburyport, Mass.,	May 7, 89
Lyman, Addison, Grinnell, Io.,	Sept. 9, 91
Mandell, Wm. F., North Cambridge, Mass.,	Sept. 26, 69
Martin, Moses M., Ivid, Mich.,	July 21, 82
* Martin, Robert, Hillsdale, Mich.,	Mar. 16, 41
Maxwell, L. B., Decatur, Ga.,	Mar. 23, 58
May, Thomas M., Shutesbury, Mass.,	Nov. 21, 62
McCormick, Donald, Boothbay Harbor, Me.,	July 4, 64
* Miles, Milo N., Des Moines, Ia.,	Mar. 8, 48
Mills, Charles Perry, Newburyport, Mass.,	July 11, 81
Mitchell, Thomas G., Madison, Me.,	Dec. 13, 41
* Moody, Benjamin F., Mt. Holly, Ark.,	Oct. 16, 64
Munson, Frederick, Rockton, N. Y.,	Sept. 27, 61
Nourse, Robert, Falls Church, Va.,	May 22, —
Ostrander, James S., Brooklyn, N. Y.,	Feb. 15, —
Paeth, C. A., Naperville, Ill.,	May 10, 69
Palme, Levi L., Bangor, Me.,	Oct. 4, 68
Farmer, Moses F., Trebleton, Turkey,	Jan. 22, 86
Pratt, Horace, Barre, Vt.,	Feb. 9, 88
Preston, Edwin T., Baxter, Io.,	Dec. 16, 43
Read, Francis W., Montreal, Can.,	Mar. 17, 72
Runnels, Moses T., Newburyport, Mass.,	Oct. 8, 50
Santorn, Francis W., Marblehead, Mass.,	Sept. 13, 60
Scott, G. R. W., Newton, Mass.,	April 16, 67
Seelye, Samuel T., Easthampton, Mass.,	Feb. 24, 79
Smith, Nathaniel, Hastings, Minn.,	Aug. 10, 91
Street, Walter B., Ann Arbor, Mich.,	July 2, 31
Sumner, Charles E., Spencer, Mass.,	Mar. 26, 65
Sutton, Benjamin A., Muscatiah, Kan.,	May 21, —
Tappan, Charles L., Concord, N. H.,	Feb. 23, 74
Taylor, Edward, Binghamton, N. Y.,	Nov. 4, 81
Tenney, Daniel T., San Diego, Cal.,	Oct. 24, 86
Terrett, William Rogers, Clinton, N. Y.,	May 4, 52
Torrey, Henry A., Burlington, Vt.,	Sept. 20, 65
Van Liew, Frank E., Dover, Ill.,	Aug. 27, —
Votaw, Elihu H., Princeton, Ill.,	Mar. 4, 66
* Williams, Henry H., Garfield, Ga.,	Nov. 27, 65
Williams, Richard, Newark, Ill.,	Mar. 20, 89
Woodhull, John A., Chicago, Ill.,	Feb. 1, 76
Woodward, Harvey, Natick, Mass.,	

Average age of ninety-nine ministers deceased, 62.7 years, against ninety ministers averaging 68.1 last year.

## Marriages

The charge for marriage notices is twenty-five cents.

DANIELSON-HAMMOND-In Danielson, Ct. Feb. 7 by Rev. S. S. Mathews, Mr. Henry M. Danielson and Miss Harriet J. Hammond.

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CLARK-In Brooklyn, N. Y., Feb. 16, Edward P. Clark, for eighteen years on the editorial staff of the New York Evening Post, aged 56 yrs. His wife, Kate Upson Clark, is a frequent contributor to The Congregationalist.

MORFITT-In Minneapolis, Minn., Jan. 5, Mary J., widow of Horatio Morfitt. Burial at Oxford, Mass.

PLATT-In Franklin, Neb., Feb. 3, Rev. Henry D. Platt, aged 79 yrs, 6 mos., 21 days. He began his ministry as a Presbyterian, but after 1858 served Congregational churches. In 1893 he retired from active service.

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## CAROLINE M. NAY

Caroline M. Nay, widow of Deacon Isaac A. Nay, died in Cambridge, Mass., Feb. 4, at the home of her daughter, Mrs. Arthur B. Averill. Her early life was spent at Pomfret, Vt., where she was born Sept. 15, 1822, and the remaining sixty years in Cambridge. She was a devoted member of Pilgrim Church, having joined, with her husband, from Prospect Street Church when services were held in Stearns Chapel. She retained the use of her faculties to a remarkable degree and took a deep interest in all the affairs of life. Her charitable spirit and unselfish love left no shadow upon her work. "Her light was like unto a stone most precious." Funeral services were conducted at the home, Feb. 6, by her pastor, Rev. W. H. Spence, and former pastor and relative, Rev. Charles Olmstead. The interment was in Cambridge Cemetery.

## MRS. JOSEPH ATKINSON

The death on Jan. 24 of Mrs. Frances Farrington Atkinson of Newbury, Vt., brings sorrow not only to her home, her church and her village, but to that wider circle of friends and of Christian workers who felt the inspiration of her personality and knew the rare charm of her friendship.

Mrs. Atkinson was born in Walden, Vt., on Oct. 27, 1824, and on June 4, 1851, was married to Mr. Joseph Atkinson of Newbury, a man whose name is written large in the history of his town and of the First Congregational Church, of which he was a deacon for many years. Of this same church Mrs. Atkinson was a member for more than half a century. For many of these years she was a teacher in its Sunday school and the president of its foreign missionary society. At all times an efficient and gracious worker in avenues of benevolence, she gave herself freely to the church, the library, the village life and the activities of her time.

But what Mrs. Atkinson was illuminated and outshone all she did. The background of her rare judgment and culture, her keen sense of humor and her ready sympathy and kindness of her stability and poise, was a nobility of soul, a loftiness of ideal and a clearness of spiritual vision whose influence was as subtle as it was far reaching. Consciously or unconsciously, in her presence each turned his face more steadfastly toward the things that make for righteousness. The beautiful dignity of her character stimulated and brought out the best in others. Her generous aid will be missed in all the benevolent and missionary enterprises of the church, her sympathetic ministrations by the afflicted and the poor. All whom her life touched will mourn for the warmth of a presence that linked with the steadfast Puritan virtues so much of grace and charm.

## MRS. HEPZIBAH BARNARD HAPGOOD

Hepzibah Barnard was born in Peru, Vt., Dec. 21, 1811. She was born into a Christian home and herself became a Christian in early life, uniting with the church in Peru at fifteen years of age. She at once entered into the Master's service, and for fifty years was a faithful Sunday school teacher in the church at Peru. Four of her scholars were present at her funeral on the 8th inst. In 1832 she married Mr. J. J. Hapgood and reared a family of three sons and one daughter, Miss Charlotte

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H. Hapgood, who has been identified with the Woman's Board of Missions for over a quarter of a century. After the death of her husband in 1875, Mrs. Hapgood removed to Somerville, Mass., to live with her daughter, and in 1879 united with the North Avenue Congregational Church in Cambridge. She has been a devoted supporter of foreign missions, and has given largely of her time and means to the cause of Christ in heathen lands. She has been a constant reader of The Congregationalist for nearly thirty years. A woman of rugged Christian character, she maintained in her home an atmosphere of faith and consecration. Shortly before her death on the 4th inst., while in mortal weakness, her friends heard the following from her lips: "For I am now ready to be offered, and the time of my departure is at hand." "My Heavenly Father, Thou knowest that I love Thee. Take me if it is Thy will—I am ready to go."

## Aching Joints

In the fingers, toes, arms, and other parts of the body, are joints that are inflamed and swollen by rheumatism—that acid condition of the blood which affects the muscles also.

Sufferers dread to move, especially after sitting or lying long, and their condition is commonly worse in wet weather.

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## New Hampshire Broadside

(Continued from page 284.)

or churches, or both. Small salaries hardly up to the mere living need, doubtless have something to do with them. At present high prices, with many, the financial problem is a serious one. If churches were more considerate and sympathetic, the outlook might be more hopeful and add to the permanence of the pastorate, an end indispensable for largest fruitfulness. A thorough arousing of both minister and people to a truer appreciation of the nature and importance of the work committed to their trust seems an essential need.

Vacancies have occurred in Canterbury, Bath, Bristol, Bennington, Danbury, Dunbarton, Frances-town, Henniker, Loudon, Salem, Short Falls, Pittsfield, Union, Warner, Lebanon and Franklin. Lebanon, Franklin, Frances-town, Dunbarton, Loudon and Pittsfield are still unfilled. N. F. C.

## A Membership Assessment

One of the larger churches in New Hampshire recently voted that each male member should pay each year at least seven dollars, and each female member three dollars and a half, toward the parish expenses. It is said that this church has had a similar rule for many years, but until now it has applied only to male members. The change is on the principle of the poll tax on every voter. G.

## Among the Seminaries

YALE

The inauguration of the Nathaniel William Taylor lecture course, of which a report will appear later, marks the latest addition to New Haven's ample facilities for listening to leaders of thought. This new privilege will surely prove a potent factor in assuring the continuance of the growth in membership and efficiency that has recently become evident.

By a new arrangement of the school calendar the winter term did not begin till Jan 7. This schedule allows three weeks instead of ten days for the Christmas vacation and also provides for a week's vacation in the spring—an innovation. This makes the terms correspond with those of other departments of the university and facilitates the carrying on of electives outside the distinctively theological curriculum.

The two days' visit of Secretary Daniels of the American Board was fruitful in disseminating information as to the needs of the Board and in arousing a healthy interest in missionary work. Rev. Courtenay H. Fenn, the Student Volunteer secretary, has also visited Yale recently. The talk by Dr. Knox on Missions in the Orient was the most effective argument for missionary labor that has been delivered here for a long time, though not cast in the form of an argument. A voluntary mission study class has been revived by the students to supplement faculty instruction. Plans have been made for deputation work for the American Board in this part of the state, as in previous years.

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A recent announcement by the faculty indicates the intention of maintaining and improving the standard of scholarship. A mark of six on the scale of ten is required to pass a course, and seven to get a degree.

Mr. Mott and Dr. J. K. McClure have preached lately in the college chapel. On Fridays we have listened to Rev. A. P. Stokes, Rev. W. W. Leete, Professor Knox and Rev. G. W. Hubbard of Fochow. An informal talk by Prof. W. Douglas MacKenzie of Chicago Seminary was much appreciated. Under the auspices of the Leonard Bacon Club Rev. Frederick Lynch of Lenox, Mass., spoke last week on Preachers or Sermonizers: Which?—an old subject, but a fresh and inspiring treatment.

Senior addresses have dealt with The Boy Problem in the Settlement and The Need of Liturgical Prayer. Debates have touched upon the problem of pew rent and the receipt of money from Rockefeller by Chicago University. The interdepartment debate on An Educational Restriction for Immigration was lost to the Law School, which opposed the restriction.

The observance of the Day of Prayer for Colleges was postponed till Sunday, Feb. 8, in accordance with the growing custom of student bodies. A four o'clock service was held in the chapel with reports from the colleges. R. G. C.

BANGOR

Despite the difficulties of reorganization which naturally meet a new instructor, Professor Hulbert, the recently elected professor of church history, has his department well in hand. His plan for next year is to finish in the Junior year, the introductory work now extending through two years, leaving the Middle and Senior years free for the study of church history proper.

Prof. L. A. Lee of Bowdoin College, who gave a course in geology last term, began Feb. 17 a course on The Relation of Evolution to Religion.

Rev. J. S. Williamson of Haverhill, Mass., of the class of 1889, is to deliver the memorial address on Prof. L. L. Paine, anniversary week. F. B. H.

HARVARD

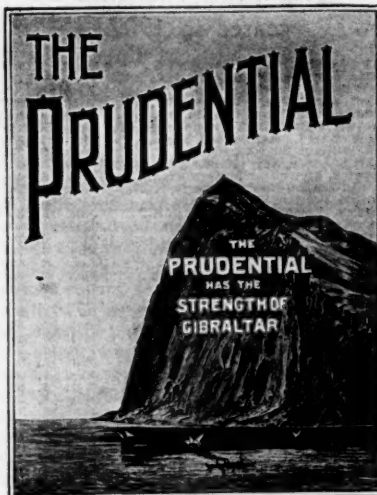
As Bussey Professor of Theology, the work of Prof. W. W. Fenn consists mainly in laying foundations for belief which shall be at once in harmony with experience, true to our highest ideals and shall furnish a basis for developing Christian character. This he aims to accomplish mainly in his course on the Outlines of Christian Theology, which considers (1) The Fundamental Problems of Theism; (2) The Nature and Method of Revelation; (3) Problems of Religious Experience from the Point of View and by the Method of Jesus. Scarcely less important than this are his two other courses. In one he discusses New England Theology, developing "the tradition of New England Congregationalism, in respect to both faith and order, with especial reference to progressive tendencies." The history of the Separatist movement in England—the union of Puritan and Separatist in New England and their gradual growth toward democracy in church government and creed—is traced down to the time of Horace Bushnell. This movement, which has meant so much to our national life and to the cause of freedom throughout the world, is related with a vividness that conveys a deep sense of the importance of the Congregational form of worship. Every student intending to devote his life to the Congregational Church should prepare himself with such an historical perspective.

Professor Fenn's third course this year is on Typical Systems of Christian Theology. Among leaders to be considered are: Athanasius, who shaped the theology of fifteen centuries by his emphasis on the incarnation, and Calvin, who determined New England belief for 200 years by emphasizing the sovereignty of God. These two beliefs underlie much modern discussion. H. G. I.

HARTFORD

The trustees have granted Prof. L. B. Paton leave of absence for the year 1903-04, to fill the position of director of the American School of Oriental Research and Palestinian Archaeology, in Jerusalem, to which he has just been appointed. This school, started about three years ago, is affiliated with the American Institute of Archaeology, and is supported by about thirty colleges and theological seminaries in America, from which it borrows its professors. Dr. Paton's predecessors have been Professors Torrey of Yale, Mitchell of Boston University and Barton of Bryn Mawr. He expects to sail, with his family, at the close of the seminary year, in May.

The William Thompson fellowship, which provides for two years' study abroad, has been awarded to Walter Boughton Pitkin of Detroit, a graduate of the University of Michigan.



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## SPECIAL CALL FUND

C. H. Rutan, Brookline, Mass.....	\$3.00
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**Meetings and Events to Come**BOSTON MINISTERS' MEETING will hold no session  
Feb. 23.

## SPRING STATE MEETINGS

Florida,  
New Jersey,  
New Hampshire,  
Kansas,  
Indiana,  
Illinois,  
Iowa,  
Connecticut,

Westville,  
Asbury Park,  
Newport,  
Palma,  
Indianapolis,  
Evanston,  
Creston,  
New Haven,

Mar. 24  
April 21-22  
May 5-7  
May 7-11  
May 12  
May 18  
May 19-22  
June 18

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were won in the early days of the West.

**By EMERSON HOUGH**

THE LAW AT HEART'S DESIRE: Tells how  
Justice first got a foothold in a little  
mining town and how her champion,  
Dan Anderson, secured the ac-  
quittal of his friend Curly, at  
whose door was laid the  
sudden death of a pig.

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ing six characters with histories as plausible, and  
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over an absurd misunder-  
standing.

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a year. In clubs of 4 or more,  
\$1.25 each. All newsdealers  
have it at 5 cents the copy.

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## Record of the Week

## Calls

ANDREWS, ERNEST, to Bakersfield, Cal. Accepts.  
 BEARD, MRS. J. R., Oto, Io., to Keystone, S. D. Accepts.  
 BELL, JOHN W., to Ensley, S. D. Accepts.  
 BELSAN, ANNA, to B-gonia, Va., under the H. M. Soc. Accepts, and is at work.  
 BENNETT, GEO. A., Acworth, N. H., to Brookline, Minn. Accepts.  
 BROWN, A. R., to work under H. M. Soc., Clontarf, Minn. Accepts.  
 BROWN, JAS. B., to Reno, Neb. Accepts.  
 CALKINS, RAYMOND, Pilgrim Memorial Ch., Pittsfield, Mass., does not accept call to Belleville Ave. Ch., Newark, N. J.  
 CHAPIN, S. ABIE, to remain a second year at Lyons, Col. Accepts.  
 CLARK, ALLEN, to Beltrami and Itasca Co., Minn., under the H. M. Soc. Accepts.  
 COUNTRYMAN, ASA, Iowa Falls, Io., to Bruce, S. D. Accepts, and is at work.  
 CRANE, ANDERSON, to Plymouth Ch., Cincinnati, O. Is at work.  
 DANFORD, JAS. W., to remain another year at North Branch, Minn.  
 DAVIES, DAVID D., Welsh, Bethel and Holyhead Churches, Dodgeville, Wis., to Welsh Ch., Granville, O. Accepts.  
 DAY, RICHARD C., Rocklin, Cal., to Fairhaven, Wn. Accepts.  
 DAZEY, JONATHAN C., Mt. Hope, Okl., to Vittum, Minn. Accepts.  
 DEYO, J. H. (U. B.), to be assistant pastor, Independence, Kan. Accepts, and is at work.  
 DORMAIER, CHRISTIAN, to Mound City, S. D. Accepts, and is at work.  
 DYKE, THOS., Wibaux, Mont., to Climax, Minn. Accepts, and is at work.  
 FLETCHER, JOHN, to Newport, Wn. Accepts, and is at work.  
 FORD, EUGENE C., Chicago Sem., to Chancee, Mont. Accepts.  
 FREEMAN, E. A., to Wayzata and Groveland, Minn. Accepts.  
 GORTON, PHILO, Aurora, S. D., to Bowdle, Minn. Accepts.  
 HAWKES, GEO. B., to Canton, S. D. Accepts.  
 HEIN, GEO., to Superior and Bostwick, Neb. Accepts.  
 HOSFORD, G. L., to work under the H. M. Soc. at Valdez, Alaska. Accepts.  
 HOY, MISS JEANNIE, to Otis, Col. Accepts.  
 HUTCHINS, ALFRED W., Atlanta Sem., to Fort Valley, Ga. Accepts.  
 HUBBELL, HOWARD, to Pickrell, Neb. Accepts.  
 HUGHS, WM. A., to Jerome, Ariz. Accepts.  
 JOHNSON, J. WESLEY, to work under the H. M. Soc. at St. Louis, Mo.  
 JOHNSON, WM., to Michigan City, Ind. Accepts.  
 JUELL, HANS, to Caledonia, Litchville, Hickson, N. D. Accepts.  
 KOHLER, JOHN P., to Germantown, Neb., under the H. M. Soc. Accepts.  
 LARKE, EDMUND, to Berthold, N. D. Accepts.  
 MANN, WILFORD E., S. Royalton, Vt., accepts call to Indian Orchard Ch., Springfield, Mass.  
 MASON, J. H., to Center and Addison, Neb. Accepts.  
 MCKAY, CHAS. G., Atlanta Sem., to Tallassee and E. Tallassee, Ala. Accepts.  
 MIKLOSH, BARBARA, to McKeesport and Duquesne, Pa. Accepts, and is at work.  
 NEILAN, JOS. D., Chicago Sem., to Morgan Park, Ill., and Granby, Mo. Accepts the latter.  
 NELSON, CHAS. E., Granada, Minn., to Union, Wis. Accepts.  
 NICHOLS, MRS. ANNA O., Sioux City, Io., to McCook, S. D. Accepts.  
 NICKERSON, E. S., Yampa, Col., to Challis, Ida. Accepts, and is at work.  
 NORTH, C. C., to Hyannis and Bingham, Neb. Accepts.  
 NORTON, C. M., to work near Wayzata and Groveland, Minn., under the H. M. Soc. Accepts.  
 NUGENT, CHAS. R., to work under the H. M. Soc. in Brooklyn, N. Y. Accepts.  
 PATTERSON, GEO. L., to work under H. M. Soc. at Gallup, Holbrook and Clarksville, N. M. Accepts.  
 PIERCE, GEO. E., to Shoal River and Pensacola, Fla. Accepts.  
 POUND, WM. M., Atlanta Sem., to Baxley, Surrency and Rich, Ga. Accepts.  
 POWELL, JAS. B., to continue at Larrabee and McHenry, N. D. Accepts.  
 PRESTON, JARED R., Ontario, Ind., to No. Adams, Mich. Accepts.  
 RICE, GUY H., Julesburg, Col., to Arlington, Neb. Accepts.  
 RILEY, WM. W., Wayland, Mich., to Saticoy, Cal.

SABOL, JOHN, to Elmdale, Minn. Accepts.  
 SECOMBE, CHAS. H., Ames, Io., accepts call to Waterloo, beginning March 29.  
 SHARP, JOHN, Mannsville, N. Y., to Henrietta, Accepts, and is at work, closing six years' service at Mannsville.  
 SHELTON, CHAS. F., Enid, Okl., accepts call to Waukomis, where he has been supplying.  
 SLAVINSKIE, MISS BARBARA, to Bay City, Mich. Accepts.  
 SMILEY, SAM'L R., to remain another year at Colebrook, N. H.  
 SMITH, GREEN N., Atlanta, Ga., to Cordele, Ga. Accepts.  
 SPENCE, J. A., to Hydro, Okl. Accepts.  
 STARRING, GEO. H., to Worthing, S. D. Accepts, and is at work.  
 STEWART, JOHN R., Curtis, Ala., to Sapulga and Brooks. Accepts.  
 STROUP, CHAS. A., New Haven, Ct., to joint pastorate of Sylvania, O., and Whiteford Center, Mich. Accepts.  
 TURK, MORRIS H., Wenham, Mass., to Maverick Ch., E. Boston. Declines.  
 WELLS, SIMON B., Litchville, Christine and Hickson, N. D., to Wyndmere, Dexter and Delemere. Accepts, and is at work.

Continued on page 289.

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 Nobody else's  
 name is on his  
 chimneys.

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## Record of the Week

(Continued from page 288.)

**WILLIAMS, MARK W.**, Carrington, N. D., to Sanborn. Accepts.  
**WOODRING, WM. H.**, Fairport Harbor, O., to Ash-tabula. Accepts.  
**YARROW, PHILIP W.**, Montevideo, Minn., to work under the H. M. Soc. at St. Louis, Mo.  
**YUHL, ADOLF**, to H. M. work in Cleveland, O. Accepts, and is at work.

## Ordinations and Installations

**BERLE, ADOLF A.**, Union Park Ch., Chicago, Ill., Feb. 12. Sermon, Prof. G. F. Wright, L.L.D.; other parts, Rev. Drs. G. F. S. Savage, E. F. Williams, W. A. Bartlett, Nehemiah Boynton, A. E. Dunning, W. M. Lawrence.  
**SMITH, WESLEY W.**, rec. p. Weybridge, Vt., Feb. 11. Parts by Rev. Messrs. B. E. Davies, T. A. Carlson, Benj. Swift, S. H. Barnum and Thos. Simms.  
**WOODMAN, G. EDWIN, JR.**, rec. p. Wilmington, Vt., Feb. 17. Sermon, Rev. H. R. Miles; other parts, Rev. Messrs. W. P. Jackson, L. M. Kenes-ton, H. H. Shaw and W. A. Estabrook.

## Resignations

**BRUCE, AMOS M.**, assistant pastorate Maplewood Ch., Malden, Mass.  
**HITCHCOCK, CHAS. E.**, Benson, Vt., after ten years' service. Returns to Ohio.  
**SECCOMBE, CHAS. H.**, Ames, Ia.  
**WOODRING, WM. H.**, Fairport Harbor, O.

## Stated Supplies

**ANDERSON, SAM'L**, Univ. of Neb., at English Ch., Germantown, Neb.  
**FOWLES, RAYMOND A.**, at Monson, Me.  
**MORTON, GEO. F.**, Brainerd, Minn., at Lake Itasca and associated points.  
**PARKER, LAWRENCE J.**, Guthrie, Okl., at Vitium once in two weeks.

## Increase of Salary

**DAY, FRANK J.**, Sherbrooke, Quebec, \$200.  
**HYDE, T. B.**, Toronto, Can., \$200.  
**MCINTOSH, WM.**, Ottawa, Can., \$100.  
**WYLLIE, EDMUND M.**, Second Ch., Beverly, Mass., \$250.

## Personals

**ALDEN, CHAS. A.**, formerly a Congregational min-ister and pastor at Schenectady, N. Y., 1893-96, who has been missing for over a year and was thought to have been dead, has returned to his parents' home in Montague, Mass.  
**FUDDEFOOT, WM. G.**, field secretary of the Home Missionary Society, leaves directly after the first Sunday in March for a trip through the South and West. He will speak in Florida, Alabama and Georgia and will spend two weeks in Nebraska. Soon after April 1 he will resume his speaking appointments in New England.  
**TWEEDY, HENRY H.**, Second Ch., Bridgeport, Ct., was tendered a reception at the home of Deacon L. B. Billman at which about 40 pastors and workers from Fairfield East and Fairfield West Societies were present. Brief addresses from ministers of several denominations extended Mr. Tweedy a welcome to his new field.

## Material Gain

**PORTLAND, ORE.**, First, netted \$1,207 at a bazaar. The ladies have sent \$1,000 to the C. C. B. S.  
**SALAMANCA, N. Y.**, First, votes to expend \$6,000

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in repairs, to consist of Sunday school rooms, parlors, pipe organ, etc.—not to build a church, as reported last week.

## Debts Paid

**JAMESTOWN, N. D.**, burned note for \$300 Feb. 8, which had drawn interest twelve years. Three of the signers consigned it to the flames.

## Requests and Other Gifts

**CANDOR, N. Y.** Individual communion set, from Mr. and Mrs. J. W. McCarthy.  
**HIGGANUM, CT.** By the will of Hezekiah Scovill, \$2,000.  
**SNYRNA, N. Y.** \$500, enabling trustees to pay all debts, including balance on new parsonage.

## Unusual Features

**NEWTONVILLE, MASS.**, Central.—Dr. Davis has arranged seven evening services, two of them musical, the others lectures on Dante, Savona-rola, Fra Angelico, Michelangelo and St. Francis d'Assisi, illustrated with material gathered in a recent visit to Italy.

**OAKLAND, CAL.**, First.—The teacher of a Sunday school class of boys has invited their mothers to her home for a conference, which resulted not only in mutual understanding and co-operation, but in meetings of the mothers for Bible study, to fit them to help the boys prepare their lessons.

**ST. LOUIS, MO.**, First has organized a club of young men in the church to study municipal problems. It meets once in two weeks, from 6 to 8 p. m., holding discussions around a dinner table at the church. It is modeled after a similar club, without church connection, which some Minneapolis young men have carried on for many years. The speaker, ordinarily some worker or expert in city affairs, makes his remarks while the others are eating. Then he sits down to his dinner while the topic is discussed in an informal, after-dinner fashion.

Continued on page 290.

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## Boston's Negro Problem

According to the last census Boston has 11,591 people of Negro blood; Cambridge, 3,888 more, and the whole metropolitan district about 18,000. Of these 15,000 live in the South End, West End and Cambridgeport; the West End, their former stronghold, now yielding to the South End as a center of Negro population.

Ten churches have Negro pastors; three missions (two Episcopal, under Father Field, and one at the Roman Catholic Cathedral) have preaching by white men. Eight churches and one mission have church buildings. Hope Chapel (Congregational and supported by the Old South) has a considerable attendance of Negro people. A few Negroes attend other churches. The largest Negro churches are Ebenezer Baptist, Morning Star (Independent) Baptist, and Calvary Baptist at the South End; the Charles Street African Methodist Episcopal and the Twelfth Baptist (Phillips Street) at the West End. A liberal estimate of Negro church membership would be 1,800 to 2,000, including all those in other than Negro congregations. Probably not more than 2,500 out of the 12,000 attend church on any given Sunday. Perhaps, however, in comparison with the church attendance of their white brethren the Negro reputation does not greatly suffer.

Do the existing churches, white or black, directly or indirectly, reach the 12,000 Negroes and Negro descendants of Boston proper? White churches do not appear to do this. Negro children are frequently seen and welcomed at a white Sunday school, but the average Negro feels that his spiritual appetite is better fed at a Negro church. As the children grow up they often leave the white Sunday schools and churches, as if the ties of kindred were stronger than those of Christian fellowship. Social settlement workers say that to reach either people effectively work for the two races must be separated.

Do the Negro organizations reach the Negroes? Some churches have large congregations and large membership rolls; but the Negroes are emotional and unstable. They need something more than to go to church once or twice a week. Not infrequently not only individuals but congregations turn from one attraction to another. Only one of the Negro churches is doing social or institutional work among its own people. A thousand dollars is probably the highest salary actually

paid a Negro pastor in Boston, yet the people have the reputation of giving when once their interest is aroused far beyond their means as compared with whites.

By tradition the religious Negro is either a Baptist or Methodist. If in Boston he may be also a Congregationalist, an Episcopalian or a Roman Catholic. Father Field's work has now extended from St. Augustine's at the West End to include St. Martin's on Shawmut Avenue and a social settlement work recently started in a house on Bradford Street in charge of two young women workers. St. Mark's, the Negro Congregational church, worships in a hall on Tremont Street, and counts about sixty-three members and an annual expense of about \$1,300, of which \$600 are assumed by the Massachusetts Home Missionary Society. The church was organized in 1895. The present pastor, is a recent graduate from the Boston University School of Theology.

## Fitchburg and Vicinity

### MINISTERIAL MOVEMENTS

At Townsend persistent efforts are being made to retain Rev. B. A. Willmott, who is desired in a larger field in a neighboring state. Marked success attending his work and the friendliness and generosity of Townsend people make a change just now unlikely. A trip to Europe for the pastor and family last summer, increased salary, the use of a beautifully furnished house during the rebuilding of the burned parsonage, with constant similar acts, express appreciation which cannot be lightly disregarded, and establish ties difficult to break.

At Ayer, Dr. Wayland Spaulding has been granted two months' leave of absence to travel in Europe and meet a daughter, who is completing a year of fellowship study at Athens as representative of one of our leading universities.

### SUNDAY SCHOOL METHODS

In Fitchburg new methods of Sunday school administration and Bible study are receiving earnest trial in Calvinistic Church. True to the Pilgrim maxim, "Reformation without tarrying for any," this church is blazing a path for itself. While a committee is at work on a plan of graded courses of religious instruction corresponding to those in secular education, a special course is being followed, intended to familiarize the school with facts and stories of the Bible, of which there is marked ignorance, as educators and other Christians are painfully aware. In the primary and junior grades, books of Bible stories adapted to the ages of the scholars are substituted for the usual quarterlies, and taught by superintendents and teachers, while the pastor presents brief Scripture texts to be memorized. The senior department is engaged in the rapid reading of the Old Testament. This value was introduced by an earnest sermon on the value of Old Testament study by the pastor, which enlisted in the work quite a number from the congregation. The superintendent, Principal J. G. Thompson of the normal school, opens the exercise each week with critical and literary comments on the passage covered by the week's reading. This is followed by the pastor, who points out some of the leading religious truths and teachings, while the teachers are left to enforce these or call attention to features their own study may suggest. The school puts into the hands of each teacher in this department one or more of the best recent books on Biblical Introduction. After two months' trial the work seems to be in many ways a success, and is attracting the interest and attendance of thoughtful people not previously connected with the school.

WATCHMAN.

## Record of the Week

[Continued from page 289.]

The club adjourns at eight, so that the young men may have the evening free. It is to take up thoroughly every topic connected with municipal business, from the disposal of garbage and the paving of the streets to educational and moral questions. The club starts with splendid promise, and some of the finest young men of the city, bright young lawyers, doctors, etc., outside the parish and with no church connection, are seeking admission.

WESTERN GROVES, Mo., held an Original Musicales, Jan. 29. Several original compositions were performed, one, by a member of the orchestra, of conspicuous merit.

## VERY FEW PEOPLE

Are Free From Some Form of Indigestion.

Very few people are free from some form of indigestion, but scarcely two will have the same symptoms.

Some suffer most directly after eating, bloating from gas in stomach and bowels, others have heartburn or sour risings, still others have palpitation of heart, headaches, sleeplessness, pains in chest and under shoulder blades, some have extreme nervousness, as in nervous dyspepsia.

But whatever the symptoms may be the cause in all cases of indigestion is the same, that is, the stomach for some reason fails to properly and promptly digest what is eaten.

This is the whole story of stomach troubles in a nutshell. The stomach must have rest and assistance, and Stuart's Dyspepsia Tablets give it both by supplying those natural digestives which every weak stomach lacks, owing to the failure of the peptic glands in the stomach to secrete sufficient acid and pepsin to thoroughly digest and assimilate the food eaten.

One grain of the active principle in Stuart's Dyspepsia Tablets will digest 3,000 grains of meat, eggs or other wholesome food, and this claim has been proven by actual experiment, which anyone can perform for himself in the following manner: Cut a hard boiled egg into very small pieces, as it would be if masticated; place the egg and two or three of the tablets in a bottle or jar containing warm water heated to 98 degrees (the temperature of the body) and keep it at this temperature for three and one-half hours, at the end of which time the egg will be as completely digested as it would have been in the healthy stomach of a hungry boy.

The point of this experiment is that what Stuart's Dyspepsia Tablets will do to the egg in the bottle it will do to the egg or meat in the stomach and nothing else will rest and invigorate the stomach so safely and effectually. Even a little child can take Stuart's Tablets with safety and benefit if its digestion is weak, and the thousands of cures accomplished by their regular daily use are easily explained when it is understood that they are composed of vegetable essences, aspeptic, pepsin, diastase and Golden Seal, which mingle with the food and digest it thoroughly, giving the overworked stomach a chance to recuperate.

Dieting never cures dyspepsia, neither do pills and cathartic medicines, which simply irritate and inflame the intestines.

When enough food is eaten and promptly digested there will be no constipation, nor in fact will there be disease of any kind, because good digestion means good health in every organ.

The merit and success of Stuart's Dyspepsia Tablets are world-wide, and they are sold at the moderate price of 50 cents for full sized package in every drug store in the United States and Canada, as well as in Europe.

## APPETITE COAXING

Not Necessary When Proper Food Is Used.

Coaxing up an appetite is hard work and unnecessary when a little thought is given to scientific feeding.

Fill the stomach with the wrong stuff and it is not long before the palate too is affected and even the sight of food is nauseating. Stomach and nervous ills of all kinds soon come and the body is left without nourishment.

Then take on Grape-Nuts for a few days and see the difference. Eating is no longer a duty but a delight, for the food is made of the proper grains prepared in a natural, scientific manner and the flavor is delicious. The case of a schoolma'am of Cedar Mills, Minn., is interesting. She writes: "I used to go without lunch many a day, not finding it tasty. In consequence I usually had a severe headache before the afternoon session was over and felt nervous and cross."

"I had almost concluded to give up teaching on this account when a friend induced me to try Grape-Nuts. I will say frankly I did not care for it at first, but tried it two or three times and then found myself beginning to enjoy the crisp, nutty flavor."

"The food has changed the order of my life. I carry it for lunch every day now. The color has come back to my cheeks and lips and I have no more headaches or nervous spells."

"My body is full of energy and new life, and life seems worth the living, now that I have found the proper food." Name given by Postum Company, Battle Creek, Mich.

## HOOPING-COUGH AND CROUP.

Roche's Herbal Embrocation.

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARDS & SON, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 50 North William St., N. Y.

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Perfect Breakfast and Dietetic Health Cereals. PANSY FLOUR for Biscuits, Cake and Pastry. Unlike all other foods. Ask Grocers. For book or sample, write FARWELL & RHINES, Watertown, N. Y., U.S.A.



## An Open Door Conquest

BY REV. FREDERICK T. ROUSE

That a church in a moderate sized Western community should have been more than once among the first ten in the country in net gain in membership and that by a recent step forward it should have surpassed in membership all the other Congregational churches in a large Northwestern state perhaps demands an explanation. I can tell something of our methods with less presumption from the fact that I am not the originator, but simply a follower in lines of work successfully initiated under former administrations.

The Appleton, Wis., Congregational church has believed in the open door and has sought to live up to that belief in these particulars:

I. The door between the Sunday school and the church has been kept wide open. From the Sunday school has been by far the largest increase in membership. On the annual Decision Sunday (usually following the Week of Prayer or in connection with Holy Week) a pencil and card with these questions have been placed in the hand of every pupil in the main school:

1. Are you trying to live the Christian life?
2. If you are not now a Christian, would you like to be one?
3. Will you try from now on to live the Christian life?
4. Are you a member of the church?
5. Are you willing soon, if it seems best, to confess Christ and unite with the church?

The answers are carefully tabulated by the officers or pastor, and followed up in personal work by the teachers. A "Sunday school" session of the prudential committee is held immediately after the school hour, and teachers are invited to bring their pupils. Each year many, after a simple, kindly session of instruction and inquiry, sign an application card, like the one subjoined, and at "Ingathering Sunday" are welcomed into the church.

### MY COVENANT

I believe in the fatherhood of God. I believe in the words of Jesus. I believe in the clean heart, the service of love and the unworldly life. I promise to trust God and follow Christ; to forgive my enemies and to seek after the righteousness of God.

I desire to confess Christ before men, and to unite with his church.

I will pray, study my Bible and attend, when possible, some weekly prayer meeting.

I will attend faithfully the quarterly communion.

I will endeavor to give not less than .... each week to support my church.

### A CORKER

But Not Much of a Pastor.

There was an old clergyman in Central New York State some years ago who was a very powerful speaker, but whose private life was by no means exemplary. Some of the more outspoken of his parishioners were in the habit of remonstrating with him regularly about this and his reply invariably was, "Don't do as I do, do as I tell you to do."

It is so with a great many physicians. There are hundreds of medical men who fully understand the folly of drinking coffee and tea, who tell their patients not to drink either, yet who use one or the other themselves. But sometimes it knocks even the doctor out and he has to quit Old King Coffee. A physician of Wasioja, Minn., says: "I was a liberal user of coffee from my youth and my health broke down while at college in 1880 at 25 years of age, but I continued to use coffee until 1898 although I was nervous and suffered constantly from a condition known as diabetes insipidus, a condition that is well known to be due to nervousness. My weight was below par and no diet or tonic medicines were sufficient to restore my vitality and strength."

"In 1898 I became suspicious of coffee and I broke off the habit by taking up Postum. Since that time my nerves have become strong and well and my weight has increased about 30 pounds. Well boiled it is a delicious, healthful drink, heavy with strength and muscle making qualities." Name furnished by Postum Co., Battle Creek, Mich.

Even if your physician does drink coffee you had better do as he tells you to do. Give Postum a trial. That's the easy way to shake off coffee and get well and keep well.

I desire to join the "C. E." Society. Active.

Associate.

Age?.....

Baptized?.....

Sunday school teacher?.....

Name.....

Address.....

II. The door of the Sunday evening service has been kept wide open. For eleven years a Young Men's Sunday Evening Club, organized by Rev. John Faville, has kept the church doors open to the everyday people through a bright, varied, helpful Sunday evening service. The club, which now numbers 500, appoints invitation committees, collects and uses the offering, provides ushers, printed program, music, limits the preacher to fifteen minutes, and does everything to make the people feel at home. From the evening audience many, especially of the middle class, easily find their way into the church.

III. The door into the church has been kept open by removing unnecessary theological barriers. While the Creed of 1883 remains as our standard, we do not require a formal assent to that, but adhere to this resolution:

Resolved, That the pastor be instructed to present the following statement preliminary to the reading of the covenant in receiving new members into the church:

1. It is not expected that young believers, in assenting to our covenant and confession of faith, thereby intend to express a mature conviction, such as they can only gain by years of meditation and Christian living; but that they accept the same according to their present degree of understanding and experience.

2. Nor is it understood that those of maturer years necessarily intend to convey the idea that they agree absolutely with every form of statement; but rather that they are in such harmony with the general spirit thereof that they can work with us in peace and love. With this understanding they unite with us in our time-honored confession.

(Adopted by unanimous vote of the church.)

It follows that people of both the old and the new types of thinking find common and happy entrance through this open door.

IV. The door of evangelism has not been closed. We believe that God has called "some evangelists." We confess that he may have called very few. Though in the last few years the ingathering from the regular methods had been in the hundreds, we felt that many were not yet reached. After anxious prayer and questioning, a young man of unquestioned character and ability was invited to conduct a series of meetings. At the command of the Master, though with hesitation, we let down our net; at his command we drew it to the shore, and to our awe and wonder we found it "full," containing "one hundred and fifty and three." For this was the actual number of those who on one Sunday were received into the church on confession of their faith.

## Christian News from Everywhere

Latest figures of the "Los von Rom" movement show that the rate of defection from the Roman Catholic Church in Austria is lessening.

A bill intended to make Sunday baseball games legal in Indiana was defeated in the state Senate last week, by one man's action. He refrained from voting for Sunday baseball because of a pledge given to his wife. The defeat was brought about only after a debate of high tension and despite fierce lobbying by the "sporting element."

The announcement that Prof. Horatio Parker of Yale has accepted the position of organist of the Fifth Avenue Collegiate Reformed Church has created a stir of interest in New York's musical circles. It is said, unofficially, that Professor Parker will be the best paid organist in the city, barring one or two in Episcopal churches who give all their time to choir training. He will go from New Haven every Saturday, returning on Monday.

## WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate-coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers" will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.



**PARKER'S HAIR BALSAM**  
 Cleanses and beautifies the hair.  
 Promotes a luxuriant growth.  
 Never fails to restore Gray Hair to its Youthful Color.  
 Cures scalp diseases & hair falling.  
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 Established 1875. Thousands  
 having failed elsewhere  
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for persons of gouty or rheumatic tendency.

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**THOMAS & MILLER, Quincy, Mass., U. S. A.**

Leading Manufacturers and Designers of High-Grade Monumental Work.



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ROGERS BROS."**

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